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Meditations

ON THE

LIFE and DEATH

OF THE

Holy *JESUS*;

BY

The Abbot BLOSIUS.

AND TWO

DISCOURSES

BY

The Archbiſhop of CAMBRAY.

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A short Account of the AUTHORS.

I. LOUIS de Blois *was the Son of* Adrian de Blois, Sieur de Juvigni, *of the honourable Family of* Blois de Chatillon. *He was born at* Don-Etienne, *in the Diocese of* Liege, *in the Year* 1506, *and had his Education with the young Prince* Charles, *who was afterwards the renown'd* Charles V. *Emperor of* Germany, *King of* Spain, *and Lord of all the* Netherlands. *He studied at* Lovain, *and in the* 14*th Year of his Age, he took on the Habit of the religious* Benedictines, *in the Monastery of* Leisse, *in the Province of* Hainult. *His Endowments were so extraordinary, that he was quickly chosen to be Coadjutor to the Abbot of the Monastery; and to him he succeeded as Abbot, in the Year* 1530. *In a Vacancy of the See of* Cambray, *the Emperor made him a Profer of that Archbishoprick; but he refused the Dignity, being entirely taken up*

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with reforming his Monaſtery; which, like many others had fallen into ſeveral Diſorders: And for this Purpoſe, he framed a new Body of Statutes; which received a Sanction from Pope Paul III. *in the Year* 1545. *He compoſed likewiſe ſeveral excellent Pieces of Devotion (whereof theſe Meditations make a Part, tho' a ſmall one) all in the* Latin *Tongue: They have had ſeveral Editions, and have obtained to him univerſally the Appellation of,* The Pious de Blois. *He died on the 7th of* January 1566, *in the 59th Year of his Age.*

II. MEſſire François de Salignac de la Motte-Fenelon, *was Son to* Pons de Salignac, *Marquis* de Fenelon. *He was born the 6th of* Auguſt 1651, *at the Caſtle of* Fenelon, *in the Province of* Perigord. *He received the Truſt of the Education of the three young Princes of* France, *in* 1689, *and was conſecrated Archbiſhop of* Cambray, *in* 1695, *and died on the* 8th January 1715. *This great Man is ſo well known to the World, by his ingenious Labours, that to ſay more of him here would be ſuperfluous.*

PIOUS
EXERCISES

Divided into 14 Meditations.

MEDITATION I.

The Benefits Jesus Christ has conferred upon us, 1. *In our Creation.* 2. *The Creation of other Things.* 3. *Our Birth and Education.* 4. *Providence and Preservation.* 5. *Waiting for our Repentance.* 6. *Calling us to him.* 7. *His Mercy and Goodness.*

1. *In our Creation.*

HAIL, sweet JESUS! I adore thee. Praise, Honour, and Glory be to thee, O Lord Christ, Son of the living God, GOD most High, who hast created

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ted me, and endued me with a Soul form'd after thine own Divine Image and Likeneſs, and haſt made me capable of Eternal Happineſs. Grant, O my Lord, my God, and Father, that I may ſerve thee with a faithful Heart; that I may have a holy Hatred againſt my Sins; and that dying to my Paſſions, and all vicious Inclinations, I may be reſtored to the primitive Innocency and Holineſs of human Nature.

2. *The Creation of other Things.*

Hail, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee, O Lord Chriſt, Son of God, who haſt created for my Uſe, the Heavens, the Earth, the Sea, and all that they contain; and haſt ordained them all to ſerve me, and aſſiſt me. Grant me, I beſeech thee, the Grace, that I may never abuſe any of thy Creatures; that all which thou haſt made, may put me continually in Mind of thy Goodneſs, and that they may bring me

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me to admire thee, to know thee, and to love thee.

3. *Our Birth and Education.*

Hail, sweet JESUS! I adore thee. Praise, Honour, and Glory be to thee, O Lord Christ, for that thou didst, of thy Goodness, so dispose of my Birth and Education, that I have, from my Infancy, been brought up and instructed in the Christian Faith; and that thou hast provided and supplied my Body with Food and Raiment, and all Things necessary: May it please thy Majesty, that my Soul may find no Relish in any Thing but thee! That thou alone mayst possess my Soul, and all that is within me: That I may have the most eager Hunger, and the most ardent Thirst for thee, O true Bread of Heaven, and Fountain of Life; that after the Term of my Banishment is expired, I may be found worthy to be feasted with thy infinite and eternal Delights.

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4. *Providence and Preservation*

Hail, sweet JESUS! I adore thee. Praise, Honour, and Glory be to thee, O Lord Christ, the only Begotten Son of God, who hast preserved me hitherto, and hast delivered me from an infinite Number of Dangers, both Corporal and Spiritual; and who didst not Abandon me, even when I abused thy Gifts. Illuminate, I beseech thee, my Heart with the Light of thy Grace, that, having a lively Sense of thy Love to me, and of my Ingratitude to thee, I may bewail my Iniquities, may be displeas'd with my self, and from henceforth may desire nothing but to please thee only, my Creator and Redeemer.

5. *Waiting for our Repentance.*

Hail, sweet JESUS! I adore thee. Praise, Honour, and Glory be to thee, O Lord Christ, Saviour of the World; who, whilst I was plung'd in the Mire and Filth

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of

of all Sorts of Vices and Iniquities, didst so long bear with me so patiently, and didst spare me to call me to Repentance. Purge, I beseech thee, all the Impurities of my past Sins, by such a Contrition of Heart, and such Holy Works, as are pleasing in thy Sight: And grant, that henceforth, applying my self to Purity of Life, I may love thee with a most ardent Love above all Things.

6. *Calling us to him.*

Hail, sweet JESUS! I adore thee. Praise, Honour, and Glory be to thee, O Lord Christ, God of Love, who when I was running upon a Precipice, and was even at the Mouth of the infernal Pit, didst not suffer me to perish; and didst bring me back into the Way of Salvation, even when I was deaf to thy Voice, and fled from thee. Grant me the Grace, that henceforth I may follow thee with all Devotion and Humility of Heart, that I may embrace, with all my Soul, and with the sincerest Ac-

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knowledgment of thy Goodneſs, all thy holy Inſpirations; that I may from my Heart renounce all Things viſible, and may inſeparably adhere to thee alone.

7. His Mercy and Goodneſs.

Hail, ſweet JESUS! Sweetneſs ineffable! Praiſe, Honour, Glory, and Adoration be to thee for ever, for that thou wouldſt always govern, protect, and with an Eye of Mercy and Compaſſion, regard ſuch a vile and wretched Sinner as I am; and that thou art pleaſed ſtill to bear with my daily Sins and Imperfections, to preſerve me ſo graciouſly, and to ſupply me with thy Benefits, with ſo great Care, as if thou hadſt forgotten all others, to think on me alone. Make me, I implore thee, to love thee alſo moſt ardently, to abandon for thy Love all tranſitory Things, to regard nothing but thee, and to follow and fulfil, with all Readineſs of Mind, thy holy Will in every Thing. *Amen.*

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MEDITATION II.

1. *The Incarnation.* 2. *Conception.* 3. *Nativity* 4. *Manger.* 5. *Angels and Shepherds.* 6. *Circumcision.* 7. *The wise Men.*

1. *The Incarnation.*

HAIL, sweet JESUS! I adore thee. Praise, Honour, and Glory be to thee, O Lord Christ, dear Redeemer, who, for the Love of me, wast willing to quit thy Royal Throne, and the Delights of thy Father's Bosom, to descend into this Vale of Misery, and here to be conceived by the Operation of the Holy Ghost, in the chast Womb of the Virgin *Mary*, to be incarnate and made Man. May it please thee to choose my Heart also, to come and make thy Abode in it; and to this End, a-

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dorn and fill it with thy Spiritual Gifts, and poſſeſs it wholly and entirely. O that I could invite thee, by the moſt profound Humility, to enter in! That I could receive thee with moſt ardent Love! And keep thee there for ever! O that I were ſo cloſely and firmly united to thee in the Bands of Love, that I might never more be ſeparated from thee, never more withdraw from thee the Thoughts or Affections of my Soul.

2. *Conception.*

Hail, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee. O Lord Chriſt, moſt merciful Saviour, who wouldſt that thy Bleſſed Mother, who had conceived thee, and in whoſe Virgin-Womb thou didſt not diſdain, O true God-Man, to ly concealed nine Months, ſhould quit her Home, to go and viſit her Couſin St. *Eliſabeth*, and didſt inſpire her to ſalute and ſerve her. Pour into my Soul, O Lord, the Grace of perfect Humility; and imprint it

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so deeply in my Heart, that I may be always ready to serve, and to obey. Grant, that my Heart may despise and quit all transitory Things, and that it may have the Happiness of being always sensible, that thou art its adorable Guest, its only and eternal Lord and Possessor.

3. *Nativity.*

Hail, sweet JESUS! I adore thee. Praise, Honour, and Glory be to thee, O Lord Christ, the true *Messiah*, whom thy Virgin-Mother bore without Pain, and still remain'd a Virgin; and brought thee into the World poor, passible, and mortal, in a poor Stable, where she humbly ador'd thee as soon as thou wast Born. May it please thee to be Born in me continually, by such a continually renewed Fervour of Spirit, as may consume me wholly in the Fire of thy Love! O God of my Soul, be thou the only Consolation, the only Desire, the only Joy of my Heart. Let me seek nothing but thee, think of nothing

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but thee, and love nothing but thee alone.

4. *Manger.*

Hail, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee, O Lord Chriſt, who wouldſt be born during the Rigour of a cold Seaſon, be wrapt in Swadling-clothes, be laid weeping in a poor Manger, and be a little Infant ſuckled at the Breaſt of thy Virgin-Mother. I adore thee, O dearest Redeemer! O King of Angels, amiable Infant, God moſt High, ſweeteſt JESUS, welcome! Welcome, Prince of Peace, Light of the Gentiles, the Deſire of all Nations! Grant, Lord, that I may perpetually walk before thee in true Humility and Poverty of Spirit. Grant, that I may chearfully bear all Manner of Inconveniencies for thy Sake, that I may love nothing, and deſire to poſſeſs nothing, in this World, but thee.

5. *An*

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5. *Angels and Shepherds.*

Welcome, thrice welcome, sweetest JESUS! receive the Praise, Honour, Glory, and Adoration which are thy due; which also, as soon as thou camest into the World, thou didst receive from Men and Angels. For no sooner wast thou Born, than the heavenly Hosts sounded, and the Heavens ecchoed forth thy Praise, in Hymns and Songs of Joy; and the pious Shepherds having sought and found thee out, adored thee with Joy and Admiration. Grant me the Grace to praise thee, and obey thee always with Joy, Alacrity, and Perseverance: To serve thee with Purity of Heart, with Constancy, Chearfulness, and Tranquillity of Spirit; and that I may never please my self, or rejoice in any Thing but thee alone.

6. *Circumcision.*

Hail, sweet JESUS! I adore thee. Praise, Honour, and Glory be to thee, O Lord most High, who

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who wouldst be Circumcised, like others, on the eighth Day, wouldst begin from thy very Infancy to shed thy precious Blood for us, and to our great Comfort and Consolation, wouldst be called JESUS, that is, SAVIOUR. I beseech thee, circumcise my Heart, and cut off and cast away from me all evil Thoughts, Words and Works; and admit me into the Number of thy Children. Thou O Lord, art called the SAVIOUR, it is thy proper Business then to save. Let, I pray thee, the Remembrance of thy amiable Name of JESUS, banish from my Heart, all Cowardliness, and vicious Fear, and give me a firm Confidence in thee. Protect me, by the Virtue of this Sacred Name, as with an impenetrable Shield, against all the Plots and Machinations of my invisible Enemies.

7. *The wise Men.*

Hail, sweet JESUS! I adore thee. Praise, Honour, and Glory be to thee, O Lord Christ, whom the

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the wise Men, animated with an holy Faith, and led by a miraculous Star, sought after, found, and prostrate with their Faces to the Earth, humbly ador'd, offering up to thee their Presents, Gold, Frankincense, and Myrrh. Grant me, O Lord, the Grace to imitate these blessed Persons; to seek thee, find thee, and adore thee constantly, in Spirit and in Truth. Enable me constantly to offer up to thee, and present thee with the Gold of a flaming Love, the Incense of a Devotion of a sweet Savour, and the Myrrh of a perfect Mortification. Grant, that I may imploy all the Forces of my Soul, in praising thee, and in loving thee, according to thy holy Will. *Amen.*

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MEDITATION III.

1. *JESUS presented in the Temple.* 2. *Flying into Egypt.* 3. *Teaching in the Temple.* 4. *Leading a conceal'd Life, in Lowlineſs and Submiſſion.* 5. *Baptized.* 6. *Tempted.* 7. *Preaching Penitence, and chooſing his Apoſtles.*

1. *JESUS presented in the Temple.*

HAIL, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee, deareſt Redeemer, who, for the Love of us, and to give us an Example of Humility, wouldſt ſubmit thy ſelf to the Law, and be carried to, and preſented in, the Temple, by thy Holy Mother, and be there redeem'd by ſuch an Offering, as none but the

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the pooreſt of the People uſed to make, whilſt the Holy *Simeon*, and the Propheteſs *Anna*, both raviſhed with Joy at thy Preſence, gave ſo magnificent Teſtimonies of thee. Suffer not, henceforth, the leaſt Blaſt of Vain-glory to touch my Heart; Root out all Pride and Arrogance from my Soul. Extinguiſh in me the Deſire of pleaſing Men, and allay the Itch of Vanity and Self-eſteem. Make me to fly all Honour, and deteſt all Glory, and out of Love to thee, to ſubmit my ſelf to all Men with the readieſt Obedience.

2. *Flying into* Egypt.

Hail, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee, O Lord Chriſt, who, whilſt a little Infant, waſt perſecuted with thy tender Mother, and didſt not refuſe to ſuffer Baniſhment by thy Flight into *Egypt*. Grant me the Grace, that in all Sorts of Adverſities, Perſecutions, and Calamities, I may always have Recourſe to thee alone, that I may ſeek

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ſeek thee, and call upon thee; that I may receive all Things at thy Hands with Joy, may endure all with Meekneſs, with Thankſgiving, and that I may adhere immovably to thee.

3. *Teaching in the Temple.*

Hail, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee, O Son of God, who having left thy Parents to abide in the Temple, waſt carefully ſought for by thy afflicted Mother, for three Days together, and found at laſt, with Joy, ſitting among the Doctors, hearing them and asking them Queſtions. May it pleaſe thee, to give and communicate thy ſelf to me, in ſuch a Manner, that I may never be ſeparated from thee, nor loſe the Comfort of a bleſſed Familiarity with thee. Drive from my Heart, all Negligence and Luke-warmneſs in ſeeking thee. Infuſe into me, by thy Preſence in the Temple of my Heart, ſo perfect a Devotion, and ſuch an ardent Deſire of true Piety, that being intimate-

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timately touch'd, penetrated, and poſſeſſed with it, I may never be weary of thy holy Service.

4. *Leading a conceal'd Life, in Lowlineſs and Submiſſion.*

Hail, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee, moſt lowly *Saviour*, yet Lord moſt High, who waſt pleaſed to live concealed and unknown, the Space of thirty Years, to be reputed the Son of *Joſeph* the Carpenter, and to be ſubject unto him, as well as to thy Bleſſed Mother. May it pleaſe thee, to root up by thy holy Grace, and utterly to extirpate, from the Bottom of my Heart, all Ambition and worldly Oſtentation; may I be contemptible in my own Eyes; may I love to be deſpiſed and forgotten; and may I, for thy Glory, yield all ready Submiſſion and Obedience to all Men.

5. *Baptized.*

Hail, ſweet JESUS! I adore thee.

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thee. Praiſe, Honour, and Glory be to thee, O Son of God, who waſt pleaſed to go to the River *Jordan*, to enter into it, and be baptized in it by thy Servant St. *John*. Waſh me throughly in thy Merits; purify me from all my Sins, and all my Vices, and fill me, in this Life, with thy Love, and the Deſire of our heavenly Country. Make me perfectly agreeable in thy Eyes, before I die, that when I quit this Life, I may immediately be admitted into thy Preſence; that I may ſee thee, and enjoy thee, to the eternal Praiſe and Glory of thy Name.

6. *Tempted.*

Hail, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee, victorious Son of God, who for our Sakes didſt expoſe thyſelf for forty Days and forty Nights in a frightful Wilderneſs, among wild Beaſts, Faſting, Watching, and Praying continually, enduring the Temptations of the Devil, whom thou didſt glorioufly conquer;

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quer; and after that was ſerved and honoured by the Holy Angels. Grant, that by thy Grace, I may chaſten, mortify, and ſubdue my Fleſh, and all my corrupt Inclinations and Affections; that I may give my ſelf up to Prayer, and all other Spiritual Exerciſes; and that having perfectly overcome the Vice of Senſuality and Intemperance, I may, by thy Aſſiſtance, eſcape the Nets and Snares of the Enemy. Grant, that no Temptation may pollute me, and ſeparate me from thee; but rather that they may all contribute to my Purification, and to unite me more cloſely and intimately to thee.

7. *Preaching Penitence, and chooſing his Apoſtles.*

Hail, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee, O Lamb of God, for that thou waſt pleaſed to preach Repentance, to call Diſciples, and out of them to chooſe twelve Apoſtles, to be Preachers of Faith, and by them to gather into one,

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all the Children of God dispersed throughout the World. Call me also, O my Lord, and draw me after thee, and powerfully incite my Heart to love thee. Suffer me not to neglect the Grace of my Vocation; but grant, that I may follow thee in despising the World, and all transitory Things; and may imitate, to the utmost of my Power, thy Humility and Charity. Grant that I may seek thee only, and that I may evermore breathe after thee, with the fervent Desires of an Heart all on Fire with Divine Love.

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MEDITATION IV.

1. *JESUS incommoded.* 2. *Labouring in the Conversion of Sinners.* 3. *Doing good.* 4. *Preaching the Gospel.* 5. *Gentle towards Sinners.* 6. *Persecuted.* 7. *Entring* Jerusalem *upon an Ass.*

1. *JESUS incommoded.*

SWEET JESUS! who, for my Sake, wast willing to endure all Sorts of Inconveniencies, Hunger, Thirst, Cold, Heat, Sweat, and all Manner of Uneasinesses, I humbly render thee all Glory, Honour, Praise, and Thanksgiving for it; and beseech thee to grant, that whatever Adversities befal me, I may receive them chearfully at thy Hand, may bear them with Patience for thy Honour; and that in all Troubles and

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and Adversities, in all internal Derelictions, I may abide firm and immoveable in thee, seeking and regarding thee only, not my self, thy Will, not mine, in all Things.

2. *Labouring in the Conversion of Sinners.*

Hail, sweet JESUS! I adore thee. Praise, Honour, and Glory be to thee, most merciful Saviour of the World; who, from the ardent Thirst thou hadst for our Conversion, didst willingly undergo so many Hardships, didst pass whole Nights in Prayer, and fatigue thy self with Journeying, going from Village to Village, from City to City, from Place to Place, to save us. Make me, I beseech thee, through thy Love, ready and active for all Good; and grant I may never be lazy and slothful in thy Service. Make me to desire the Salvation of all Men ardently, and also to promote it to the utmost of my Power. Grant, that I may have a true Zeal for thy Glo-

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ry in all Things, and that I may consecrate my self entirely to it.

3. *Doing Good.*

Sweetest JESUS, I adore thee. Praise, Honour, and Glory be to thee, O Lamb of God, for that thou wast pleased, whilst conversant with Men on Earth, to comfort them with so much Tenderness and Goodness, to work so many Miracles of Power and Mercy, to cure their Sicknesses and Diseases. Give me, O my Lord, an Heart full of Pious Tenderness and Affection towards Mankind, that I may truly compassionate their Afflictions: Let me feel, and be sensible of their Miseries, as if they were my own: May I, with Gentleness and Tranquillity, bear with the Imperfections of all, and chearfully relieve their Necessities, to the utmost of my Power. Purify, O Lord, and perfectly heal my Soul, which vicious Passions, and corrupt Lusts, have infected, and made desperately sick; that being entirely freed from the Evils

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that

that oppreſs it, it may lift up it ſelf towards Heaven, and adhere to thee in pure Love.

4. *Preaching the Goſpel.*

Hail, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee, O Lord Chriſt, who with unſpeakable Affection, and indefatigable Induſtry, didſt preach Peace, and the Kingdom of Heaven, deſiring the Salvation of all, and wiſhing to gather all Men to thee, as an Hen gathereth her Chickens under her Wings. Grant, that I may ardently deſire the Salvation of all Men; that I may ſpare neither Pains, nor any Thing elſe for Love of thee; and that I may be able to moderate my Zeal by an holy Diſcretion.

5. *Gentle towards Sinners.*

Hail, ſweet JESUS! I praiſe thee, I worſhip thee, I glorify and adore thee, for that thou didſt not diſdain the Company of Publicans and Sinners, but waſt pleas'd to treat

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treat them with so much Tenderness and Familiarity; and to grant them, so readily, the Forgiveness of their Sins; as thou didst to *Matthew*, *Zaccheus*, *Mary Magdalene*, the Woman taken in Adultery, and others. Grant, that I may joyfully embrace all Mankind with Piety, and true Charity; that I may readily pardon all that any Ways injure or offend me; that I may perfectly love all those that hate me; that I may never do any Thing which betrays want of Affection to any one. Grant me, O my God, the full Pardon of all my Sins; give me a stedfast Hope in thy Grace, and an holy and never-failing Trust in thee.

6. *Persecuted.*

Hail, sweet JESUS! Salvation and Honour, Glory and Praise, be ascribed to thee for ever, who for my Sake didst endure so many Injuries, so many Blasphemies, so many Reproaches, so many deceitful Traps, so many Persecutions, from those very Persons to whom thou

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hadſt done ſo much Good. Give me, O my God, an innocent and ſimple Heart, that I may love my Enemies with a pure and real Love; that I may have a moſt intimate Compaſſion for them; that I may charitably excuſe them in my own Breaſt; and that rendring them Good for Evil, I may pleaſe thee, in the Imitation of thy moſt perfect Charity and Patience.

7. *Entring* Jeruſalem *upon an Aſs.*

Hail, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee, O Lamb of God, for that thou waſt pleaſed to come and make thy Entry into *Jeruſalem*, meek and lowly, riding upon an Aſs; and that, amidſt the Praiſes that were ſung to thee by the admiring Multitudes, that went out to meet thee, thou didſt compaſſionately bewail, with Floods of Tears, the Ruin of that wretched City, and the Perdition of ungrateful Souls. O grant me ſo true and thorough a Knowledge of my ſelf, as may make me moſt profoundly hum-

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humble; and such a Sight and Sense of my Unworthiness, as may make me truly despise and abhor my self. Grant, that the Praises of Men may never be agreable to me; but that my only Pleasure may be in bewailing my Sins, from a Principle of true Penitence and Love to thee. Grant me also, Blessed Lord, to be as sensible of others Miseries as my own; and charitably to bewail their Sins, as if they really were mine. *Amen.*

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MEDITATION V.

1. *JESUS ſold.* 2. *Waſhing his Diſciples Feet.* 3. *Inſtituting the Euchariſt.* 4. *Comforting and praying for His Diſciples.* 5. *Going into the Garden.* 6. *Exceeding ſorrowful.* 7. *Praying earneſtly.*

1. *JESUS ſold.*

HAIL, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee, O Lord Chriſt, who didſt ſuffer thy ſelf to be betray'd, and ſold, for a poor Sum of Money, by thy traiterous Diſciple, into the Hands of the Jews, who perſecuted thee, and conſpired thy Death. Extinguiſh in me, I beſeech thee, all covetous Deſires, all Affection to Crea-

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Creatures. Grant, that I may never prefer any Thing before thee. Give me an inviolable Charity for all Men, and especially for my Enemies. Forgive me, dearest Saviour, the Sin I have so often committed, of preferring vain and frail Creatures before thee, and of turning away from thee; to give my self to base and despicable Pleasures.

2. *Washing his Disciples Feet.*

Hail, sweet JESUS! I adore thee. Praise, Honour, and Glory be to thee, O Lord Christ, Lamb of God, the true Paschal Lamb, who, in Obedience to the Law, wast pleased to keep the Passover with thy Disciples at *Jerusalem*; when with unparallel'd Condescention thou didst wash and wipe, upon thy Knees, the Feet of thy Disciples, to leave us an Example of Humility, and holy Love. May it please thy Majesty, so to penetrate my Heart, with this Example, as to extirpate from thence, the Pride and Arrogance of

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my corrupted Nature: Grant me, O humble JESUS, a moſt profound Humility of Heart, that I may readily throw my ſelf at the Feet of all Men. Give me alſo the Grace to ſubmit my ſelf, with a ready Obedience, to thy Commandments, and to the Orders of thoſe whom thou haſt ſet over me; and fill me with that pure and ardent Charity with which I ought to love all Men.

3. *Inſtituting the Euchariſt.*

Hail, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee, O Lord Chriſt, Bread of God, Bread of Life, who out of unſpeakable Charity, didſt inſtitute the Sacrament of the *Euchariſt*, in which, by a ſtupendous Liberality, thou gaveſt thy ſelf to us, to be with us, (in ſome Senſe) even bodily, to the End of the World. Stir up, I beſeech thee, and kindle in the very Bottom of my Soul, a moſt ardent Deſire, and eager Appetite for ſo auguſt and venerable a Sacrament. Grant that

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that when I approach this Table of Life, I may receive thee with holy Affections, with most profound Humility, and perfect Purity of Heart. O! may my Soul so thirst after thee, long for thee, and languish with Love of thee; that it may be one Day worthy to enjoy thy eternal Delights in thy holy Kingdom, to the eternal Glory of thy holy Name.

4. *Comforting, and praying for, his Disciples.*

Salvation, Praise, Honour, and Glory be to thee, sweet JESUS, who when thou wast about to leave this World, wast pleas'd to encourage and comfort, with Words full of ineffable Sweetness, thy Disciples, whom thou hadst chosen out of the World, whom thou commendedst to thy Father by a most ardent Prayer, shewing evidently thereby, the Tenderness of the Love thou hadst for them, and us, who through their Ministry were to believe in thee. Grant, that my Heart may taste and re-

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liſh thy Words, that they may be ſweeter than Honey, and the Honey-comb. May the ardent Spirit of that thy Exhortation, ſo inſinuate it ſelf into, ſo penetrate and poſſeſs my Heart, that it may change me throughly, and transform me wholly into thy Love. Direct me, my Lord, and my God, in all Things, that thy holy Will may be done in me, and by me, in Time, and to all Eternity.

5. *Going into the Garden.*

Salvation, Honour, Glory, Praiſe, and Adoration be to thee, O Lord Chriſt, who wenteſt out of *Jeruſalem*, and paſſedſt over the Brook *Cedron* with thy Diſciples, to go into that very Garden where thou kneweſt they would come to take thee. Teach me, my God, to diveſt my ſelf of my own Inclinations, and of my Self-will; and to love and follow thine alone. Teach me to undergo Adverſities with Courage, Conſtancy, and Reſolution; and even to lay down my Life with Chearfulneſs for thy Ho-

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nour,

nour, and the Salvation of my Brethren, whenever thy divine Appointment shall require it.

6. *Exceeding sorrowful.*

Salvation, Honour, Glory, Praise, and Adoration be to thee, O Lord Christ, who at the Approach of thy Passion, didst begin to feel thy Heart oppress'd with Fear, Sorrow, and Affliction; charging thy self thus with our Weaknesses, to the End, that when we, at the Prospect of our Death, should be attack'd with Fears, thine, which thou didst voluntarily take upon thy self, might be our Strength and Consolation. Preserve me, Lord, as from vicious Sorrow, so from vain Joy: May the sacred Sorrow which thou endured'st, turn to thy Glory, and obtain for me the Remission of my Sins. Banish from my Soul, all Faint-heartedness and Distrust; and strengthen and establish my Spirit wholly, firmly and immoveably in thee.

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7. Praying earneſtly.

Salvation, Honour, Glory, Praiſe, and Adoration be to thee, O ſweet JESUS, Lamb of God, who, proſtrate on the Earth, in Prayer to thy Father, didſt ſo meekly and humbly offer up thy ſelf to him without Reſerve, ſaying, *Father, Thy Will be done.* Grant me the Grace, O my Lord, in all my Neceſſities and Afflictions, to have Recourſe to thee by Prayer, to offer and reſign my ſelf freely and entirely to thy holy Will; grant, that I may never withdraw my ſelf unwarrantably from any Sufferings; but that I may receive all Things at thy Hands with Tranquillity of Spirit; and bear them out of Love to thee, with Meekneſs and Patience. *Amen.*

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MEDITATION VI.

1. *JESUS waking his Apostles.* 2. *Comforted by an Angel.* 3. *Sweating Blood.* 4. *Going to meet his Enemies.* 5. *Kissed by* Judas. 6. *Bound.* 7. *Healing* Malchus.

1. *JESUS waking his Apostles.*

HAIL, sweet JESUS! I adore thee. Praise, Honour, and Glory be to thee, O Lord Christ, who, touch'd with Compassion for thy beloved Disciples, hadst more Regard to their Sorrow, than to thine own Affliction; insomuch, that thou thrice brokest off thy Prayer, to go three Times to raise their drooping Spirits, and to rouze them from their Drowsiness, to watch and pray. Grant

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Grant me the Grace, to avoid all Liſtleſneſs and Dulneſs in my Works, and pious Exerciſes; that I may ſerve thee with Chearfulneſs and Vigilance; that I may prefer my Neighbours Salvation to my own private Devotions; that I may compaſſionately ſuccour thoſe who are in Neceſſity; that I may never ſeek my ſelf, but may renounce and forſake my ſelf in all Things, for thy Love.

2. *Comforted by an Angel.*

Hail, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee, for that great Agony in which thou waſt, which made thee pray ſo intenſely; and for that thou, tho' King of Kings, and Lord of Angels, yet didſt not diſdain to be ſtrengthen'd by the Conſolation of one of thoſe heavenly Spirits. Grant me the Grace, that in all Adverſity and Anxiety, in all Oppreſſion and Dejection, I may ſeek for Conſolation in thee alone, and in thee find all neceſſary Protection and Aſſiſtance:

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sistance: That in all Sorts of Events I may trust in and rely upon thee only; that I may submit my self, without Reserve, to all thy Orders and Appointments; that I may give my self up wholly to thy Will, and may resign my self into thy Hands entirely.

3. *Sweating Blood.*

JESUS, my sweetest Saviour, I adore thee, I praise, and glorify thee, all bloody as thou art, with that bloody Sweat which the Greatness and Vehemence of thy Agony caused thee, in all the Members of thy Body, in the Garden of *Olives*. O, why do not all the Members of my inward Man melt and dissolve into Tears of true Contrition! O, that I could, as I ought, bewail before thee, the obstinate Ingratitude I have hitherto been guilty of, towards the infinite Charity and Mercy thou hast shewn me! Grant, Lord, that from henceforth I may suffer, with Tranquillity of Spirit, all Manner of Calamities, whether inward or out-

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outward; that I may never complain of thy charitable Stripes, and fatherly Corrections; but that receiving, with Equality of Mind, both Good and Evil at thy Hands, I may always rejoice in thee.

4. *Going to meet his Enemies.*

Salvation, Honour, Praiſe, and Glory be to thee, O Lord Chriſt, for that thou wenteſt voluntarily and freely to deliver up thy ſelf to the Traytor *Judas*, and the reſt of thy Enemies, who ſought thy Life, and thirſted for thy Blood. Grant me the Grace, that I may never fly Adverſities of any Kind, wherein thy Honour is concern'd; but on the Contrary, that I may rather meet them with Courage and Chearfulneſs; that I may receive and embrace them with all Joy, as precious Gifts and Tokens ſent from thee; and that I may ſuffer them with Humility and Conſtancy of Mind, as long as thou ſeeſt fit.

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5. *Kissed by* Judas.

Salvation, Honour, Praise, and Glory be to thee, sweet JESUS, who wouldst not repulse even the Traytor *Judas*, who approac'h thee so deceitfully; but didst vouchsafe to kiss him with so much Goodness, letting him see, by the Serenity of thy Countenance, and by the Mildness of thy Words, that thou even lovedst him still, and still wouldst graciously invite him to Repentance. Grant me the Grace, that I may never shew any Thing but Mildness, Meekness, and true Charity to my Enemies; that I may forgive them from my Heart all the Injuries they do me; that I may bear with them, and even love them, as Instruments which thou art pleas'd to make Use of, according to thy divine Appointment, for the Advancement of my Salvation.

6. *Bound.*

Sweetest JESUS, Lamb of God,

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God, who didſt ſuffer thine Enemies, in a furious Manner, to lay their ſacrilegious Hands upon thy ſacred Perſon, to bind thee ſhamefully, and cruelly, and ſaucily to affront, outrage, and blaſpheme thee; and waſt ſo far from avenging thy ſelf for all theſe Injuries, that thou didſt bear them with infinite Patience and Meekneſs. Adoration, Honour, Praiſe, and Glory be given thee, for this, to all Eternity. Looſe me, O Lord, from the Chains and Fetters of my Vices, and tie me ſtrongly with the Cords of thy Love. Give me the Virtue of true Patience, by which I may be enabled quietly to bear with all my Enemies, and to ſuffer without Murmur or Rebellion of my Will, all Manner of Adverſities and Tribulations.

7. *Healing* Malchus.

Sweeteſt JESUS, Lamb of God, who didſt, with Goodneſs inconceivable, heal *Malchus*, one of thy furious Perſecutors, and reſtore to him his Ear, which thy Diſ-

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Disciple *Peter* had cut off; that in this Manner, rendring Good for Evil, thou mightest make appear the Riches of thy Mildness, and thy Goodness: I adore thee, praise, honour, and glorify thee for it, with all my Soul; and beseech thee to extinguish for ever, all Desire of Revenge in my Heart; and to give me always for my Brethren, and even when they injure me, Bowels of Compassion, and a perfect and universal Charity towards all Mankind. *Amen.*

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MEDITATION VII.

1. *JESUS taken.* 2. *Led to* Annas. 3. *Smitten* 4. *Led to* Caiaphas. 5. *Denied by* Peter. 6. *Accus'd and injur'd.* 7. *Accounted a Blasphemer.*

1. *JESUS taken.*

SWEET JESUS, who wast abandon'd by thy Friends, and thy Disciples, who all forsook thee and fled, and left thee alone in the Hands of wicked Men, like an innocent Lamb in the Jaws of ravening Wolves: I adore and praise thee, I render thee all Honour, and all Glory, dearest Saviour, and implore thee, that by the powerful Assistance of thy Grace, it may please thee to strengthen my Weakness, and to fix

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fix my Inconstancy. Unite my Soul so closely to thee by the Band of Love, that I may never be either able or willing to withdraw and separate my self from thee.

2. *Led to* Annas.

Dearest JESUS, sweetest Saviour, who didst suffer thy self to be bound like a Criminal, and to be brought by a Guard of armed Men, like a Robber, to the House of *Annas*, to appear before the Judgment-Seat of this High-Priest: I adore thee, praise thee, and render thee all Honour and Glory for it. How unspeakable, how inconceivable is thy Meekness, dear Redeemer! They take thee, they lead thee away, they push thee on with Violence; and thou complainest not, thou murmurest not; thou resistest not; thou followest, like a Lamb which openeth not its Mouth, those that lead thee; thou obeyest those that command thee; thou sufferest patiently those that afflict thee. Grant, O my God, that these divine Virtues, of

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which

which thou wast so admirable an Example, may shine forth in me also, to the eternal Glory of thy holy Name.

3. *Smitten.*

Hail, sweet JESUS! I adore thee. Praise, Honour, and Glory be to thee, O King of Heaven and Earth, Source and Model of all Meekness, who wast willing to appear like an abject, miserable Person, before a proud High-Priest, and there suffer, with so much Humility and Moderation, an impious Officer to smite thee so injuriously. Repress in me, O my God, all the impetuous Motions of Wrath and Anger, blunt the Edge of all Indignation, and extinguish in me all Desire of Revenge; that whenever any one happens to do me an Injury, I may not be disturb'd at it, may not make a Noise, nor contend about it; but may suffer it with Tranquillity of Spirit, always returning Good for Evil.

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4. *Led to* Caiaphas.

Hail, sweet JESUS! I adore thee, I praise, and glorify thee, who didst suffer thy self to be led to *Caiaphas* ignominiously bound, that thou thereby mightest loose us from the Bands of Death eternal, and restore us to true Liberty again. Make me ready and dispos'd to suffer for thy Name, all Manner of Reproach, Contempt and Scorn. Grant, that when I find my self loaded with Insults and Derision, I may thank thee for it with all my Heart; and may thence take Occasion to encrease and advance in thy Love.

5. *Denied by St.* Peter.

Salvation, Honour, Glory, Praise, and Adoration be to thee, O sweetest JESUS, who being thrice denied by thy Apostle *Peter*, didst, nevertheless, look upon him with so gracious an Eye, as incited him to Penitence and Tears. May it please thy Goodness, to look

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look upon me also with the same Eye of Love and Mercy; that I, in like Manner, may, as in Justice bound, bewail, with penitential Tears, my former Sins, and for the future may not commit any Thing to be bewail'd. May I, from henceforth, never think, or say, or do any Thing that is offensive to thy infinite Goodness!

6. *Accus'd and injur'd.*

Salvation, Honour, Glory, Praise, and Adoration be to thee, O sweetest JESUS, who with Meekness and Humility, didst appear before the High-Priest and Elders of the *Jews*, and there wast falsly accus'd, and there didst suffer all Manner of injurious Usage. Grant me the Grace, that I may never utter any Falshood or Calumny against any one; but, on the Contrary, may bear with Peace and Tranquillity of Mind, all the Calumnies I am blackned with: And committing all my Wrongs to thee, may, in Silence, wait for the

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the Grace and Consolation that is needful for me, from thee alone.

7. *Accounted a Blasphemer.*

Salvation, Honour, Glory, Praise, and Adoration be to thee, O sweetest JESUS, who being, by the High-Priest *Caiaphas*, adjur'd in Name of the living God, didst confess the Truth, and declare thy self to be the Son of God, and for this wast treated by him, and his Assistants, as a Blasphemer. Grant, that I may utterly abhor and execrate every Thing that may be an Offence and Dishonour to thee, and may, with the greatest Earnestness and Ardour, seek thy Glory. Grant, that I may at all Times, and in all Places, consider and reverence thy Divine Majesty, as being present, thinking of thee, praising thee, adoring thee, and loving thee, in all and above all Things. *Amen.*

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MEDITATION VIII.

1. *JESUS judged worthy of Death.* 2. *Spit upon.* 3. *Smitten.* 4. *Blindfolded.* 5. *Mocked.* 6. *Sent to Pilate.* 7. *And confessing that his Kingdom is not of this World.*

1. *JESUS judged worthy of Death.*

SWEET JESUS, who wast declared worthy of Death by the impious Jews, who condemned thee without Reason, that by thy unjust Condemnation thou mightest absolve us, who were justly bound by the Guilt of our Sins; Adoration, Praise, Honour, and Glory be render'd to thee, for this, to all Eternity! Grant me the Grace, that I may never entertain, or give way to any rash, unjust

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juſt Suſpicions; that I may bear, without Reſentment or Bitterneſs, all the Ill Men may ſay of me, and the falſe Judgments they may paſs upon me; and that, through thy Aſſiſtance, I may evermore preſerve Tranquillity of Mind for my ſelf, and Charity for all others.

2. *Spit upon.*

Sweet JESUS! who for my Sake, that I might not be put to eternal Confuſion before the Face of God, didſt not refuſe to become the Scorn of Men, and the Outcaſt of the People; and who didſt not turn away, from the Naſtineſs of Spitting, that Sacred Face, which it is the Glory and Happineſs of Angels to behold. I bleſs, I praiſe, I glorify and adore thee for it. Grant me, I humbly beſeech thee, the Grace to imitate thy Meekneſs, and thy Patience. Suffer not my Soul to be defiled with Sin; but preſerve it pure and unſpotted for thy ſelf; that when it leaves the Darkneſs

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of this Life, it may be pure enough to be admitted into the Contemplation and Enjoyment of thy Light and Love.

3. *Smitten.*

Sweet JESUS! who for my Salvation, didſt not refuſe to be cruelly ſmitten and buffeted, and to ſuffer all Sorts of barbarous Indignities and Inſults: I bleſs, I praiſe, I glorify and adore thee for it; and earneſtly beg of thee thy Grace, that I may never refuſe to be deſpiſed, reviled, and injured; nor ſhun the Trial of ill Uſage, whenever it ſhall pleaſe thee to permit it. Grant, that I may be always ready to ſuffer all Manner of Adverſity for thy Glory; and that taking all that befalls me, not as coming from Men, but as from thy fatherly Hands, I may be thankful to thee for, and reſigned up wholly to thee in all Things.

4. *Blind-*

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4. *Blindfolded.*

Sweet JESUS! who didst permit the insolent and impious Soldiers to make a Mock of thy Majesty, and for the greater Contempt, to cover that Divine Face, the Sight of which is the Sovereign Felicity: I bless, I praise, I glorify and adore thee for it; and implore thee, to take off the Veil of Ignorance from the Eyes of my Understanding, and enlighten them with the Knowledge of thy Holy Will. Imprint upon my Heart a perpetual Remembrance of thee, and grant me the Grace to have always a Sense of thy Presence in all Places; that I may always love thee, and ever do that which is acceptable in thy Sight; and may at last obtain the Happiness of seeing that Face unveil'd, the Glory of the Saints in Heaven, which wicked Men on Earth did veil in Scorn.

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5. Mocked.

Sweet JESUS! who for my Sake waſt mocked, inſulted, and tormented by the Jews, all Night long, a thouſand different Ways; I bleſs, I praiſe, I glorify and adore thee for it. Lord, who knoweſt how hard it goes with me to bear the ſlighteſt Injuries, how weak my Virtue, how ſlow my Will, how cold my Deſires are upon ſuch Occaſions [to imitate thy Example]; aſſiſt my Infirmity by thy mercy, and grant, that being ſtrengthned by thy Grace, I may not loſe Ground or Courage upon the Aſſault of any Adverſity whatſoever. Suffer me not, for all the Ill that Man can do unto me, to loſe the Tranquillity of my Mind. Suffer not any outward Injuries to trouble my Repoſe within; but grant, that being thankful to thee for all my Sufferings, I may offer them all up a Sacrifice to thy Eternal Praiſe and Glory.

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6. *Sent to* Pilate.

Hail, all Hail, ſweet JESUS! I adore thee. Praiſe, Honour, and Glory be to thee, O Son of God moſt High; who, tho' the Judge of Quick and Dead, didſt ſuffer thy ſelf to be led, faſt bound in Miſery and Iron, loaden with Chains and Reproaches, and to be brought, with Ignominy, to appear before the profane Tribunal of the Heathen Judge, *Pontius Pilate*. Grant me the Grace, to be ſubject to the Powers which thou haſt ordained; to ſubmit my ſelf to all my Superiors; to obey even my Equals; and to love and honour all Men. Let me not fear the Judgments and Cenſures of Men; but grant me to receive them with Chearfulneſs, and bear them with Patience. Let me follow thee, Lord, not only in the pleaſant Smiles of gay Proſperity, but alſo in the rugged Frowns of ſtern Adverſity.

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7. Confessing that his Kingdom is not of this World.

Sweetest JESUS, King of Heaven and Earth; who, to turn away our Hearts from the Love of Things present, didst declare, that thy Kingdom was not of this World; Praise, Honour, Glory, and Adoration be render'd to thee for it for ever. Grant me, I beseech thee, the Grace to renounce all Affection to frail and earthly Things; let not my Heart be set upon the vain, transitory, and perishing Enjoyments of this Life; but let it love thee only, the only true, eternal, sovereign Good; let it continually long after thee, and inseparably adhere to thee. *Amen.*

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MEDITATION IX.

1. *JESUS silent before* Pilate. 2. *Requir'd to be put to Death.* 3. *Led to* Herod. 4. *Silent before him.* 5. *Giving him no Satisfaction.* 6. *Mock'd by him, and his Court.* 7. *Led back to* Pilate.

1. *JESUS silent before* Pilate.

SWEET JESUS, who when thou stoodst before the Judgment-Seat of *Pilate*, and wast there unjustly charged with many Crimes, wast humbly Silent, like a gentle Lamb, not opening thy Mouth, nor contradicting thy false Accusers; I praise, I bless, I glorify, and adore thee for it; and earnestly implore thee, to grant me the Grace, not to be troubled

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at any Calumnies Men may load me with, but to overcome their Evil-ſpeaking by my Silence: To this End, I beg of thee the Grace of true Humility, that I may never deſire the Praiſe of Men, nor fear their Scorn.

2. *Requir'd to be put to Death.*

Hail, ſweeteſt JESUS! I adore thee. Bleſſing, Honour, Glory, and Adoration be to thee, immaculate Lamb of God, againſt whom the impious Scribes and Phariſees were, with ſuch obſtinate Malice, ſo furiouſly enraged, that, even when the Heathen Judge pronounc'd thee innocent, and declar'd he found no Fault in thee at all, they could not be ſatisfied, without requiring inſtantly thy Death. Grant, that I may imitate thy Innocence and Patience. May I live well; and tho' whilſt living well, the World ſpeak evil of me, yet let me ſtifle and extinguiſh all Motions of Indignation and Reſentment, that I may quietly repoſe my

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my self in thee, and give thee Thanks in all Adversities.

3. *Led to* Herod.

Hail, sweetest JESUS! I adore thee. Blessing, Honour, Glory, Praise, and Adoration be to thee, who didst not refuse to be ignominiously hauled through the Streets of *Jerusalem*, from one Tribunal to another, from *Pilate* to *Herod*, amidst the Concourse and Clamours of the Populace, as if thou hadst been the worst of Criminals and Malefactors. Suffer me not, I beseech thee, either to be cast down by the Persecutions of my Enemies, or exasperated by their Outrages, or put out of Countenance by their Contempt; but grant, that I may receive and bear it all for thy Honour, in Modesty and Silence; and may, through thy Divine Assistance, possess my Soul in Patience.

4. *Silent before him.*

Hail, sweetest JESUS! I a-

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dore thee. Bleſſing, Honour, Glory, Praiſe, and Adoration be to thee, who being vainly queſtioned about many Things by *Herod*, and in as many falſly accus'd by the Chief Prieſts, and Doctors of the Law, waſt humbly and opportunely Silent. Grant me, O Lord, that Continence of Tongue which is agreeable to thee; ſuffer me not to utter any Thing that is vicious, or falſe, or vain and trifling; but grant me Grace to ſpeak nothing but what is true, uſeful, decent, and agreeable to thy Will. Make me to abhor the Vice of Evil-ſpeaking, and to delight in thinking well, and ſpeaking well of every one.

5. *Giving him no Satisfaction.*

Salvation, Honour, Glory, Praiſe and Adoration be to thee, O Lord Chriſt, who by thy Silence didſt condemn the Curioſity of *Herod*, and wouldſt not fruitleſly, without the Proſpect of a ſalutary Effect, work a Miracle before him, to flatter the vain Deſires of his Eyes,

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Eyes, in order to teach us to avoid all Ostentation before the Great Ones of the Earth. Infuse into the Bottom of my Heart, a Spirit of profound Humility; mortify and extinguish in me all Itch and Inclination to Vain-glory: Grant me the Grace, that I may never do any Thing with a Design to get the Praise of Men; but that, on the contrary, I may every where, and in all Things, purely regard only the Glory of thy Holy Name, and always appear before thee in true Poverty of Spirit.

6. *Mock'd by him and his Court.*

Salvation, Honour, Glory, Praise, and Adoration be to thee, O sweetest JESUS, who wast contented to be set at Nought by *Herod*, and his Court, and to be arrayed as a Fool, in gorgeous Apparel, out of Mockery and Derision. Grant, O my God, that I may choose rather to be despised with thee, than honoured with the World; that I may esteem it more excellent and desirable, to suffer Reproach

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proach for thy Love, than to be crown'd with the vain Honours of the Age. Give me the Grace, that from a thorough Knowledge, and intimate Sense of my Sinfulness and Unworthiness, I may be contemptible in my own Eyes, may despise, condemn, and bewail my self.

7. *Led back to* Pilate.

Adoration, Praise, Honour, and Glory be to thee, O blessed JESUS, who wast led back from *Herod* to *Pilate*, in that ridiculous Habit they had cloth'd thee with, thus perfectly obeying thy very Enemies, going and coming here and there, just as they would have thee. Grant, Lord, that I may have no Horror or Aversion for Contempt or Scorn; that I may not refuse obeying, even, those that hate me. Make me holily stupid and senseless with Regard to the World, that I may be sensible only for thee, relish only thee, love only thee. Be thou, O my Saviour, be thou alone my Honour, my Beauty,

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my Love, my Glory, and my Joy. *Amen.*

MEDITATION X.

1. *JESUS postponed to* Barabbas. 2. *Cruelly scourg'd.* 3. *Crown'd with Thorns, and treated like a Mock-King.* 4. *Beaten again, buffeted, spit upon, and mocked.* 5. *Shewn to the People all disfigur'd.* 6. *Tumultuously demanded to be crucified.* 7. *And condemned to the ignominious Death of the Cross.*

1. *JESUS postponed to* Barabbas.

ADORABLE Saviour, God most holy, who, being put in Competition with *Barabbas* the noted Robber, wast judg'd more

more criminal, and more worthy of Death, than he; all Bleſſing, Honour, Glory, Praiſe, and Adoration be render'd thee to all Eternity, for having ſuffered ſo prodigious an Indignity. The envious Jews releaſe a Murderer, and require the Author of Life to be put to Death. See here the living Stone indeed, rejected of Men, but choſen and approv'd of God! Grant, O my Lord, that I may never ſuffer any Thing to come in Competition with thee in my Heart, much leſs prefer any Thing before thee; let me eſteem all Things as Droſs and Dung in Compariſon of gaining thee. Suffer not my Soul ever to be ſullied with any Spot of Envy; and of thy Mercy build me up, and ſtabliſh me upon thy ſelf, the Living Stone, the Rock of my Salvation.

2. *Cruelly ſcourg'd.*

Sweeteſt JESUS, deareſt Saviour, Bleſſing, Honour, Glory, Praiſe, and Adoration be eternally render'd to thy Divine Majeſty, who

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who wast content to be strip'd Naked in the *Prætorium*, bound to a Pillar, and there to suffer thy sacred, tender, Virgin-flesh to be cruelly torn with Scourges, to heal our Stripes with thine: Thus, amiable JESUS, thus covered with Wounds and Blood, I embrace thee, and choose thee for the only Spouse of my Soul, which earnestly desires to be enflam'd and consum'd with the sacred Fire of thy Love. My God, strip and divest my Heart of every Thought unworthy of thee; divest me of the Old Man, and his Works, and clothe me with the New Man, which, after God, is created in Righteousness and true Holiness. Grant me the Grace, that I may ever, with Patience, bear the fatherly Stripes of the Rod of thy Correction; that when this Life shall end, I may be fit to enter into thy Joy, to praise and glorify thee eternally.

3. *Crown'd*

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3. *Crown'd with Thorns, and treated like a Mock-King.*

Salvation, Houour, Praiſe, Glory, and Adoration be aſcrib'd to thee, O deareſt Saviour, JESUS CHRIST, who being all diſcoloured and disfigured with Stripes and Wounds, waſt thus expoſed to the Inſults of a Company of inſolent Soldiers; who, the more to ridicule thee, O King of Glory, cloth'd thee with an Old Royal Robe of Purple; plac'd, for a Crown, a Wreath of Thorns upon thy Sacred Head; for a Sceptre, put a Reed into thy Hands; then bow'd themſelves, in Scorn, before thee, on their Knees, ſaying, in Deriſion, *Hail, King of the Jews.* O King of Heaven and Earth, imprint deeply on my Heart, by the Power of thy Grace, a perpetual Memory of thy bitter Paſſion. Wound me with the Arrows of thy Love, and pierce me through with the Darts of thy Compaſſion. Be thou alone, henceforth, the only Object of my Thoughts, of my Affections,

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fections, and my Love. May neither Tribulation, Perſecution, or any Torments, be ever able to ſeparate me from thee; and may I never be aſham'd of being derided and contemn'd with thee.

4. Beaten again, baffeted, ſpit upon, and mocked.

Sweeteſt JESUS! I adore thee. Salvation and Honour, Praiſe and Glory be to thee, O Lord, who for my Sake didſt not refuſe to be beaten with the Reed, to be ſmitten with the Fiſt, to be daub'd with Spit, and outragiouſly abus'd all Manner of Ways. I conjure thee, by thy Sacred Wounds, by thy moſt precious Blood, by all thy Sufferings and Sorrows, that thou wouldſt take entire Poſſeſſion of me, All that I am, and have; and that thou wouldſt direct it all to the eternal Glory of thy Name. Grant me a perfect Self-denial; and that with Equality of Mind, I may chearfully receive Adverſity or Proſperity, Joy or Sorrow, at thy Hands; and that being dead to the

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the World, and to my self, I may live to thee and for thee alone.

5. *Shewn to the People all disfigur'd.*

Sweetest JESUS! dearest Saviour, who wast brought out, to an enraged Multitude, all covered with Spit, all torn with Stripes, all disfigured with Blood and Wounds, bound, and in the miserable Equipage of a Crown of Thorns upon thy Head, and an old torn Purple Robe upon thy Shoulders; I bless, I praise, I glorify and adore thee for it; and beseech thee to give me the Grace, to trample under Foot, to spit upon, and from the Bottom of my Heart, to detest and abhor all Ambition, all Ostentation of worldly Pomp and Vanity, and all the Honours of the Age: that I may incessantly pursue in the Way of a profound Humility, and real Contempt of my self, the Glory of Eternal Happiness.

6. *Tumul-*

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6. *Tumultuously demanded to be crucified.*

Sweetest JESUS! dearest Saviour, who wast content to hear the tumultuous Clamours of the enraged Jews, who requir'd thee to be Crucified, although the Governor *Pilate* had declared thee Innocent: I bless, I praise, I glorify, and adore thee for it. Grant me to live innocently my self, and not to be troubled at the Malice of others towards me. Give me this Grace, that I may never speak ill of others my self, nor willingly listen to those that do; but that thinking well of All, as far as possible, and compassionately bearing with their Defects, I may shew a true and sincere Love towards all Men.

7. *Condemned to the ignominious Death of the Cross.*

Salvation and Honour, Praise, Glory and Adoration, be to thee, O Lord, and Saviour, JESUS CHRIST, who didst suffer thy self

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ſelf to be unjuſtly condemn'd in Publick, to the moſt ſhameful Death of the Croſs, to deliver us from the juſt Sentence of Eternal Death. Grant, that I may never paſs a raſh Judgment upon any one; that I may never bear Ill-will, or do an Injury to any one. Grant me the Grace, to follow thee, to ſerve thee, to ſeek thy Glory, in Honour, and Diſhonour, in evil Report, and good Report; and that I may rather chooſe Affliction, and abide with thee, than all the Enjoyments of this Life, and be ſeparated from thee. *Amen.*

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MEDITATION XI.

1. *JESUS cloth'd again with his own Garments.* 2. *Bearing his Cross.* 3. *Bewailed by the Women.* 4. *Hauled along with two Thieves.* 5. *Offered Vinegar and Gall to drink.* 6. *Strip'd naked.* 7. *Extended upon the Cross.*

1. *JESUS cloth'd again with his own Garments.*

HAIL, sweetest JESUS! I adore thee. Praise, Honour, and Glory be to thee, O Lord, who being delivered up to the Will of thy Persecutors, didst suffer an excessive Torment, by plucking off the Purple Robe, which stuck fast to thy Wounds, and putting on thy own again. Grant,

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proach for thy Love, than to be crown'd with the vain Honours of the Age. Give me the Grace, that from a thorough Knowledge, and intimate Senſe of my Sinfulneſs and Unworthineſs, I may be contemptible in my own Eyes, may deſpiſe, condemn, and bewail my ſelf.

7. *Led back to* Pilate.

Adoration, Praiſe, Honour, and Glory be to thee, O bleſſed JESUS, who waſt led back from *Herod* to *Pilate*, in that ridiculous Habit they had cloth'd thee with, thus perfectly obeying thy very Enemies, going and coming here and there, juſt as they would have th... Grant, Lord, that I may hav... Horror or Averſion for Con... or Scorn; that I may not ... obeying, even, thoſe ... Make me holily ... leſs with Reg... that I may ...

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my Love, my Glory, and my Joy. *Amen.*

MEDITATION X.

1. *JESUS postponed to Barabbas.* 2. *Cruelly scourg'd.* 3. *Crown'd with Thorns, and treated like a Mock-King.* 4. *Beaten again, buffeted, spit upon, and mocked.* 5. *Shewn to the People all disfigur'd.* 6. *Tumultuously demanded to be crucified.* 7. *And condemned to the ignominious Death of the Cross.*

1. [illegible] raise and glorify

3. *Crown'd*

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Grant, that when my Soul puts off the Garment of the Body, it may be clothed with the Robe of pure and perfect Charity; and that appearing before the Face of God, adorned with thy Merits, I may, through thy Mercy, be introduced as an adoptive Son, into the eternal Inheritance of Heaven.

2. *Bearing his Cross.*

Hail, sweetest JESUS! I adore thee. Praise, Honour, and Glory be to thee, O Son of God, who, loaden and oppress with Insults and Reproaches, didst bear thy Cross upon thy Sacred Shoulders, with prodigious Pain; and wasted with Fatigue, didst sink under the heavy and intolerable Load. Grant me the Grace, that I may with ardent Zeal embrace the Cross of Self-denial; and that, imitating, with ardent Charity, the Example of thy Virtues, I may follow thee with Humility even unto Death.

3. *Bewailing*

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3. *Bewailed by the Women.*

Hail, sweetest JESUS! I adore thee. Praise, Honour, and Glory be to thee, O dearest Saviour, who meeting, in the melancholy Way that led to the Place of Execution, the Daughters of *Jerusalem* who bewail'd thee, didst forget thine own Sorrows to compassionate theirs, and didst charitably admonish them to weep for themselves, and for their Children. Give me the Tears of true Contrition, so acceptable to thee, that I may deeply, as I ought, bewail my Sins, and my Ingratitude. Grant me the Tears which flow from holy Love, and tender Compassion towards thee, which mollifying and breaking this hard Heart of mine, may make it acceptable in thy Sight. Grant, that my Soul may be animated with so ardent a Desire of thee, that I may despise all that is not thee, may love thee only, and in thee only find Repose.

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4. Hauled along with two Thieves.

Sweeteſt JESUS! who, being led out of the City between two Thieves, waſt contented to be haſtned, preſs'd, and thruſt forward, and many other ways ill uſed; Salvation and Honour, Praiſe, Glory and Adoration, be render'd to thee for it to all Eternity! Lord, draw me after thee, and I ſhall follow thee with all my Soul. Grant me the Grace, that I may perfectly deny my ſelf, may quit and go out of my ſelf, for the Love of thee. Grant, that I may be ſenſible only for thee, and may rejoyce in being afflicted with thee my afflicted Saviour. O, may I love thee, and render Love for Love; may I breathe after thee, and live for thee alone!

5. Offer'd Vinegar and Gall to drink.

Sweeteſt JESUS! who, oppreſs'd with the Weight of thy ponderous Croſs, didſt at length arrive at the Place of Execution, quite

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quite tir'd and spent, where, for a Cordial to recruit thy Spirits, they offered thee Vinegar mix'd with Gall; Salvation, Honour, Glory, and Adoration be given thee for it, to all Eternity. Extinguish in me, I implore thee, all sensual Desires of Luxury and Gluttony; grant, that I may never consent to any Solicitations of impure and unlawful Pleasures; but that using bodily Food, with strict Sobriety and Temperance, to the Glory of thy Name, it may be thee, the Food of Souls, that I chiefly hunger and thirst after; it may be thee, the Joy of Men and Angels, that I chear my self and rejoyce in.

6. *Stript naked.*

Sweetest JESUS! who wast stript stark naked, in the Sight of all the People, upon Mount *Calvary*, not with less Pain than Shame, thy Wounds gushing out afresh, when thy Garments, which stuck fast with clotted Blood, were violently torn off thee: Salvation,

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Honour, Praiſe, Glory, and Adoration be render'd to thee for it, to all Eternity. Give me, I beſeech thee by thy ſacred Wounds, give me a Love for Poverty, and perfect Tranquillity of Spirit in Want and Deſtitution. Grant, that I may ſuffer with Content, for the Honour of thy Name, all the Neceſſities and Miſeries of this Life. Diveſt my Heart of all vain Images and Affections; and renew in me, every Day, holy Reſolutions, pious Deſires, and thy divine and pure Love.

7. *Extended upon the Croſs.*

Adoration, Praiſe, Honour, and Glory be to thee, O bleſſed JESUS, dear Redeemer, who, for my Salvation, didſt not refuſe to be extended quite naked upon the Tree of the Croſs, ſo cruelly, that all thy Bones thereby were out of Joint, and thy ſacred, tender Hands and Feet pierced and faſtned to it with great and maſſy Nails. Grant me, O Lord, my God, the Grace that I may always keep in Memo-

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ry, with Gratitude of Heart, that inspeakable Love, which made thee so voluntarily extend thy Arms, thy Hands and Feet, to be so cruelly pierced by thy Executioners. Ah! Lord, extend, enlarge my Heart with thy pure and perfect Love; pierce it, and fasten it to thy self with thy sweet Love, as with a powerful Nail; and make all my Thoughts, Intentions, and Affections centre in thee alone. *Amen.*

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MEDITATION XII.

1. JESUS hanging upon the Cross. 2. Between two Thieves. 3. Praying for his Persecutors. 4. With a Title upon his Cross. 5. His Garments parted. 6. Himself insulted and blasphemed. 7. He saves one of the Thieves.

1. *JESUS hanging upon the Cross.*

SWEETEST JESUS! who, for three whole Hours, didst hang upon the ignominious Cross, the Weight of thy whole Body being born by nothing, but thy wounded Hands and Feet; and thus tortur'd with the Racking of thy Sacred Joints, and widening of thy Wounds, didst shed abundantly thy precious Blood. Salvation and Glory, Honour, Praise

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Praise and Adoration, be rendered to thee for it, to all Eternity. Thus lifted up, O draw up to thee on the Cross my miserable Soul, which now lies groveling on the Earth; and having purg'd it from the Dross of earthly Affections, set it all on Fire with Love to thee, and to our heavenly Country. O salutary, O quickning, and life-giving Blood! Wash me, O wash me, deareſt Saviour, in this precious Bath, and let it cleanse and heal me quite. Offer it up, O Sovereign High-Priest, to thy Father, in full and perfect Satisfaction for all my Sins; and let some vivifying Drops of it fall upon, and quicken my inward Man.

2. *Between two Thieves.*

Sweetest JESUS, who, hanging on the Cross between two Thieves, wast number'd with the Transgressors; that by thy inconceivable Humility and Patience, thou mightest, at once, correct and expiate our impatient Pride: I bless, I praise, I glorifie and adore

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dore thee for it. Raiſe, Lord, my fallen Soul, and lift it up to thee, that looking down upon all tranſitory Things with Scorn, I may admire nothing but GOD crucified for me; that I may love nothing but thee; may long for nothing but thee; may think of nothing but thee; may ſpeak of nothing but thee; may dream of nothing but thee; may reliſh nothing but thee; may delight in nothing but thee; may renounce all Conſolation that does not flow from thee.

3. *Praying for his Perſecutors.*

Sweeteſt JESUS! I adore thee. Bleſſing, Honour, Praiſe, and Glory be to thee, moſt merciful Saviour; whoſe Goodneſs was ſo great, even to the worſt of Men, that thou didſt ardently offer up thy prayers to God, thy Father, for thoſe that crucified thee, ſaying, *Father, forgive them, for they know not what they do.* Grant me the Grace of true Meekneſs, and perfect Patience, by which, according

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cording to thy Precept and Example, I may love my Enemies; do Good to those that hate me; ardently pray for those that injure me, and persecute me; may have Compassion for them, and forgive them from the Bottom of my Heart.

4. *With a Title upon his Cross.*

Praise, Honour, Glory, and Adoration be unto thee, O sweetest JESUS, upon whose Cross was providentially fixt a Royal Title, in three Languages, as a Trophy of thy Victory; to animate us by the Sight of it, couragiously to fight our invisible Enemies. Protect me, under thy Title and Character of King, against the Power and Subtilty of the Devil. Teach me to retire under the Banner of this salutary Title, in order to conquer all Temptations, and to master all my Vices; that having got the Victory over them, by the Power of thy Grace, I may praise and glorifie thee, in that true Liberty wherewith thou hast made us free.

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5. *His Garments parted.*

Praiſe, Honour, Glory, and Adoration be to thee, O ſweeteſt JESUS, who, when the Soldiers parted thy Garments among them, didſt, by the ſecret Appointment of thy Providence, hinder them from tearing thy ſeamleſs Coat, the Figure of the Unity of thy Church. Infuſe into the very Bottom of my Soul, the Spirit of Peace; may it poſſeſs intirely, actuate and govern my Heart; ſo that I may never, by my Fault, diſturb or break brotherly Love and Concord; but, on the contrary, may evermore endeavour to make up Breaches, and to compoſe Uneaſineſſes and Animoſities.

6. *Himſelf inſulted and blaſphemed.*

Salvation, Honour, Praiſe, Glory, and Adoration be unto thee, O ſweeteſt JESUS, Lamb of God, who, in the midſt of the unſpeakable and inconceivable Anguiſh thou enduredſt, when thou waſt offer'd up

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a Sacrifice upon the Altar of the Croſs, waſt ſcornfully inſulted, and many Ways maliciouſly blaſphemed, by the impious *Jews*. Grant, Lord, that having a lively Remembrance of thy Humility, of thy Patience, and thy Meekneſs, I may patiently bear Pain, Reproach, Perſecution, Infamy, and Contempt; and may remain with thee upon the Croſs, even to the End. Grant, that no Violence of Temptations, no Floods of Adverſities, no Storms of Outrages and Oppreſſions, may ever make me quit this Holy Reſolution; and that neither Death, nor Life, nor Things preſent, nor Things to come, nor any other Creature, may be able to ſeparate me from thy Love.

7. *He ſaves one of the Thieves.*

Salvation, Honour, Praiſe, Glory, and Adoration be to thee, O ſweeteſt JESUS, who, ſuffering patiently the Railing of one of the Thieves that were crucified with thee, didſt promiſe, with ſo much Goodneſs, the Glories of Paradiſe

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to the other, who humbly acknowledged his Iniquity, and by a true and lively Faith, confeſſed thee to be the true God and King. Lord, look upon me with thoſe Eyes of Mercy, with which thou didſt Regard the penitent Thief. May it pleaſe thy Majeſty, that henceforth I may live ſo innocently; may ſerve thee ſo faithfully, and love thee ſo purely; that in my laſt Hour, I may be fit to hear this moſt deſirable Saying from thee, my dear Redeemer, *This day ſhalt thou be with me in Paradiſe.* Amen.

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MEDITATION XIII.

1. *JESUS recommending his Mother, and beloved Disciple, one to another.* 2. *Crying out, That he was forsaken.* 3. *Being athirst.* 4. *Offer'd Vinegar to drink.* 5. *Finishing all.* 6. *Dying.* 7. *Working Miracles at his Death.*

1. *JESUS recommending his Mother, and beloved Disciple, one to another.*

HAIL, sweetest JESUS! I adore thee. Blessing, Honour, Praise, and Glory be to thee, O dearest Saviour, who, looking down from the Cross upon thy tender Mother, overwhelm'd with Sorrow, and drown'd in Tears, didst charitably forget thine own, to compassionate her Sufferings, and

didst

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didst recommend her to thy beloved Disciple St. *John*, and him likewise to thy beloved Mother. [Grant, that I may love and honour, as I ought, the Memory of the Blessed Virgin-Mother, not only for her Relation to thee according to the Flesh, but for what thy self hast declared to be more valuable, her near Relation to thee according to the Spirit, her being most Obedient to thy Father's Will. Grant also, that I may sincerely love and honour, as thy Mother, Brethren, and Sisters, all those that do thy Holy Will; may succour and assist them; and give my self, and all I have, for them, as being thine.]

2. *Crying out, that he was forsaken.*

Blessing, Honour, Glory, Praise, and Adoration be given to thee, O sweetest JESUS! who, hanging miserably on the Cross, thy Wounds all bleeding, and thy Head beset with Thorns, didst mournfully complain, that thou wast forsaken of all Kind of Consolation. Grant me the Grace, that in all Sorts

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Sorts of Adversities, of Temptations and Derelictions, I, by a lively Faith, may always have Recourse to thee, O charitable Father; and that utterly distrusting my self, I may put all my Hope and Confidence in thee, giving and resigning my self entirely up into thy Hands. Wound the very Bottom of my Soul, with the lively Remembrance of thy Wounds; imprint them, and engrave them on my Heart; give me such Draughts of the high and precious Cordial of thy Blood, as that, being holily transported beside my self, I may think of nothing else but thee; may seek nothing else but thee; and having found thee, may hold thee fast, and possess thee to all Eternity.

3. *Being athirst.*

Hail, sweetest JESUS! I adore thee. Blessing, Honour, Praise, and Glory be unto thee, Dearest Redeemer, who, in thy Agony upon the Cross, quite drain'd of Blood, and feverish with Pain, wast tor-

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tormented with a grievous Thirſt, the Figure of the ardent Deſire thou hadſt for our Salvation. Grant me alſo, O my Lord, the Grace, that I may have a moſt ardent Thirſt for thy Honour, and the Salvation of Souls; and for them to conſecrate and offer up with Joy myſelf, and all I have, without Reſerve, according to thy Will. Let not the Affection to tranſitory Things entangle my Soul, and faſten it to the Earth; let not the Love of any Creature enſlave and captivate my Heart; but what I ought to love, let me love it in thee, and for thee; may I love thee alone above all Things, and reſt in thee alone.

4. *Offer'd Vinegar to drink.*

Hail, ſweeteſt JESUS! I adore thee. Bleſſing, Honour, Praiſe, and Glory be unto thee, O deareſt Saviour, who, in thy great Thirſt, and upon the Approach of Death, didſt permit a Spunge full of Vinegar to be preſented to thee, which thou waſt pleas'd to taſte, in Satisfaction

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tisfaction for our Excesses of the Palate; and to leave us an Example of Poverty and Destitution. Grant me the Grace, to despise all sensual Delights; and evermore to avoid all Manner of Excess in Meat or Drink; and to make Use of what is necessary for the Support of this wretched Body, with Temperance and Thanksgiving. Rectifie the Taste and Palate of my Heart, that that alone may be pleasant to my Soul, which is agreeable to thee; and that whatever is displeasing to thee, may be bitter and disagreeable to me.

5. *Finishing all.*

Hail, sweetest Saviour, I adore thee. Blessing and Honour, Praise and Glory, be to thee, O JESUS CHRIST, incomparable Lover of human Kind, who didst fully perfect and accomplish the Work of our Redemption, by the Holy Oblation of thy self, which thou offeredst upon the Altar of the Cross, for the Sins of the whole World. Grant, that I may offer up,

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up, and present my self, my Soul, and Body, an holy, reasonable, and lively Sacrifice to thee. Be thou, O Lord, I beseech thee, the only End of all my Thoughts, Words, and Works; that, henceforth, I may have a pure, right, and single Intention, of seeking nothing but thy Honour, and Glory, in all Things, and may desire nothing besides thee. Grant, that I may never grow cool or weary, never faint or fail in thy Service; but that being daily renewed in Fervour of Spirit, I may daily feel my self, more and more, enflam'd to praise and love thee.

6. *Dying.*

Adoration, Praise, Honour, and Glory be eternally to thee, O sweetest JESUS! for that thou, voluntarily, didst submit to die, when commending thy self into thy Father's Hands, and bowing thy Sacred Head, thou gavest up the Ghost; thus shewing thy self, indeed, to be the true Shepherd, by laying down thy Life for thy Sheep. Thus didst thou,

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thou die, O only Son of God; Thus didst thou die, O only beloved of my Soul; and die, that I might live eternally. O salutary Blood! O Life-giving Death! in this is all my Hope and Trust; for this I glorify thee, and give thee Thanks, according to the utmost of my Power and Possibility. Grant, Lord, that I may die intirely to all vitious Affections and Inclinations; that I may live to thee alone. Grant, that I may employ my Thoughts, my Mind, and Heart, and all the Faculties of my Soul, upon Thee only; that being clothed with thy Grace, and adorned with thy Holy Love, I may, at the Hour of Death, be admitted to the Sight of thee, the Paradise of the Blessed. Grant, O most merciful Saviour, to the Universal Church, the Benefits of thy bitter Death and Passion. Grant us, whilst living, the Forgiveness of our Sins, and the Grace of thy Holy Spirit; and when we die, grant, that we, together with all those that are departed in the true Faith of thy Holy Name, may rest in thee; and at the General Resurrection,

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surrection, in the last Day, may have our perfect Consummation and Bliss, both in Body and Soul, in thy Eternal Glory.

7. *Working Miracles at his Death.*

Adoration, Praise, Honour, and Glory, be to thee, O dearest Saviour JESUS CHRIST, at whose Death the Sun was darkned, the Veil of the Temple torn, the Earth quaked, the Rocks rent, and the Graves opened. Suffer not, O Lord, my God, O true Sun of Righteousness, suffer not the Light of thy Grace ever to be eclipsed in my Heart, but let it always penetrate and shine upon my inward Man; that I may serve thee with Chearfulness and Joy. Take from me the Veil of Hypocrisy, and all Artifice; make my Soul tremble by the Spirit of Penitence: Break this stony Heart of mine; that being all renewed within, I may despise all visible and temporary Things, and only love and seek the Things invisible and eternal. *Amen.*

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MEDITATION XIV.

1. JESUS pierced in his Side. 2. Taken down from the Cross, and buried. 3. Descending into Hell. 4. Rising again. 5. Ascending into Heaven. 6. Sending the Holy Ghost. 7. Judge of all Men.

1. JESUS pierced in his Side.

HAIL, sweetest JESUS! I adore thee. Blessing, Honour, Praise, and Glory be to thee, dearest Redeemer, who didst permit thy Sacred Side to be pierced with a Soldier's Spear, from whence, as from a Fountain opened for Uncleanness, and for Sin, there flow'd a Stream of Water and of Blood, for a Laver to wash and sanctify our Souls in. Dearest Saviour, who wast

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waſt willing, that thy moſt amiable Heart ſhould be wounded for me; wound mine moſt deeply with the keeneſt Arrow of Holy Love; unite and fix it ſo to thy moſt Sacred Heart, that it may be perfectly transform'd into it, and one with it; that henceforth there may be but one Heart, one Will, between us; and that thy Will in all Things may be mine. Introduce my Soul, through the Wound of thy Side, into the Secret of thy heavenly Love, into the Treaſury of thy Divinity, that thence I may receive the Power to glorify thee as I ought, thee my God crucified and dead for me: And that effacing quite out of my Memory the Images of all Things viſible, I may wholly give my ſelf to thee, and wholly employ my ſelf about thee, with perfect Liberty. I ſalute, with all poſſible Reverence and Devotion, thoſe five ſacred crimſon Wounds, which diſtinguiſh themſelves, with Luſtre, from all the reſt that thou waſt cover'd with. Hail, precious Wounds of my Redeemer, I reverence you, true Seals and Signs of my

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my Reconciliation and Salvation! may I be placed and hid in you, securely shelter'd from all Evil.

2. *Taken down from the Cross, and buried.*

Sweetest JESUS, taken down from the Cross, embalmed, wrapped in Linen, laid in a Stranger's Sepulchre, amidst the Sighs, and Tears, and Mourning of thy Friends; I bless, I praise, I glorify, and adore thee; and implore thee, by thy Burial, to bury with and in thee, all my Senses, Powers, and Affections; that being united to thee, by a powerful and efficacious Love, I may become insensible for all other Things, and may know, and be sensible of thee alone, who art the only Saviour and Redeemer of my Soul, my only Sovereign Good.

3. *Descending into Hell.*

Salvation, Honour, Glory, and Adoration be to thee, O Lord Christ, who, descending into Hell, didst

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didst triumph over the vanquish'd Power and Tyranny of the Devil: Vouchsafe, my God and King, with Power, to descend into my Soul; vanquish and dispossess the strong and armed Man, that has so long usurp'd thy Rights. Deliver my Soul from the Power and Dominion of Sin and Satan, and restore it to thy self its rightful Lord, its Creator and Redeemer. O! enter in, and take intire Possession of my Heart; make it thy Kingdom, and thy Throne; govern it, and reign in it, for ever.

4. *Rising again.*

Hail, all Hail, O sweetest JESUS! welcome, O mighty Conqueror of Death! who camest out of the Sepulchre fast shut and seal'd, by a most glorious and triumphant Resurrection; and by the Brightness of thy Face Divine didst overwhelm, with a Surprize of Joy, thy desolate and afflicted Friends. Receive the Jubilation of Men and Angels, Receive their Homage, Praise, and Adoration, to all E-

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ternity.

ternity. O, make me to rise with thee, and come out of the Grave of Trespasses and Sins, in which I have lain long dead, that I may walk in Newness of Life; that I may seek, and set my Affections upon Things above, not upon Things on Earth; that when thou, Lord, who art my Life, shalt appear, I also may appear with thee in Glory.

5. *Ascending into Heaven.*

Hail, sweetest JESUS! I adore thee. Blessing, and Honour, and Glory be unto thee, O Lord Christ, who, forty Days after thy Resurrection, didst, in the Sight of thy Disciples, ascend gloriously into Heaven; where thou sittest, blessed for evermore, at the Right-Hand of the Father. O, grant me likewise, in Heart and Mind, thither to ascend, and with thee continually to dwell; grant, that my Soul may still look after thee, with longing Eyes; that it may despise Things temporal, and only employ it self about Things Eter-

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nal; that it may without ceasing aspire towards thee; that it may have perpetual Hunger and Thirst for thee; and that nothing may touch, may move, or affect me, nothing may rejoyce me but thou alone, my Lord, and my God.

6. *Sending the Holy Ghost.*

Hail, sweetest JESUS! I adore thee. Blessing, and Honour, and Glory be unto thee, O Son of God, who, when thy Disciples, whom thou hadst chosen, were, with one Accord, in one Place, in Prayer, and persevered therein, didst send down the Holy Ghost from Heaven upon them, and sentest them, throughout the World, to teach all Nations. Cleanse, I beseech thee, the Bottom of my Heart, and grant me Purity of Soul, and Perseverance; that this Holy Spirit the Comforter, finding in me an Habitation pleasing to him, may adorn my Soul with the Riches of his Gifts and Graces, may comfort me, and strengthen me, govern me,

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and possess me, wholly and intirely for ever.

7. *Judge of all Men.*

Salvation and Honour, Praise and Glory, Worship and Adoration, be to thee, O blessed Lord and Saviour JESUS CHRIST, who, at the Last Day, wilt come as Sovereign Judge, to render to every one, Reward or Punishment, according to his Works. O merciful Saviour, and gracious God, grant me the Grace, that I may run and finish the Course of this miserable Life, in Righteousness, and true Holiness, in doing thy Blessed Will; that my Soul, being found cloathed with thy Merits, and thy Virtues, at its going out of the Prison of this Body, thou mayst receive it, through thy Mercy, into thy Holy Heaven, where, in Company with all thy Saints, it may praise and bless thee, with the Father, and the Holy Spirit, to all Eternity. *Amen.*

FINIS

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TWO DISCOURSES BY

The late ingenious and excellent

Meſſire FENELON,

Archbiſhop and Duke of *Cambray*.

I. *On Fidelity in ſmall Things.*

'TIS a Saying of St. *Francis de Sales*, That the Caſe betwixt great, ſublime, high and ſhining Virtues; and little, ſmall, undiſtinguiſhed, and diſregarded Fidelities, is the ſame as betwixt *Sugar* and *Salt*. *Sugar* has a finer Reliſh, but is not ſo frequently uſed; whereas *Salt* enters into all the neceſſary Aliments of Life. Great Virtues are rare; the Occaſions of exercising them

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them don't frequently revolve; and when they do, Men are prepared to receive them, by some preceeding Events; or, they animate themselves for encountring them, by the Excellency of the Sacrifice they are thereby called upon to offer up; or, they are supported by the Splendor, the Action will create in the Eyes of Men; or, by the Complacency they feel within themselves, in making that extraordinary Effort.

On the other Hand, the Occasions for the Exercise of smaller and less distinguish'd Virtues, come upon Men unforeseen; and they recur at every Minute; they make incessant Attacks upon our Pride and Vanity; our Negligence, Hastiness and Peevishness: In a Word, they go the length of breaking our Will in every Thing, and of leaving no Hiding-hole to our Corruptions: And if we have a Mind to be faithful to them, they will keep Nature on the Stretch, allow it no breathing Time, and will even force it to die to its evil Inclinations. 'Tis certain one would be much more

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more willing to make some great Sacrifice to God, even tho' it should cost Nature a good deal of Violence and Pain, rather than want the Freedom of following his particular Tastes and Habits, in the little petty Occurrences of Life: And 'tis equally certain, that true and solid Religion consists, in being faithful and circumspect in small Things. And by these it comes to be distinguished from the transient Fervours of Nature.

Piety stands on much the same Bottom, as doth temporal Oeconomy; for, if one is not at Pains to inspect it narrowly, he can't fail to run himself out, by being imposed upon in his Expences, rather than by any particular Articles of Expence. The Man that will be at Pains to turn small Things to spiritual Profit, with the same Diligence as he does in temporal Affairs, will thereby vastly augment his Treasure. A Thing becomes big, only by the heaping together of smaller Things. He that suffers nothing to be lost, will quickly turn rich.

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We ought to reflect, that God conſiders not ſo much our Actions, as the Motive of Love from whence we do them: And the great Matter he requires from us, is a pliant and tractable Will. Men judge of our Actions by the Out-ſide moſtly: But God values leaſt of all, that Part of our Actions, which ſhines brighteſt in the Eyes of Men. The Thing God demands, is a pure Intention; a Will that is prepared to do any Thing, and that is paſſive in his Hand; a ſincere Denial and Diſengagement to One's ſelf: And theſe Things may be exerciſed with more Frequency, with leſs Danger of Pride, and after a Manner that will prove more mortifying to us, rather in the common Occurrences of Life, than in thoſe that are extraordinary; for it may be oft-times ſeen, that a Perſon is far more ſtrongly tied to a mere Trifle, than to a Thing of much greater Value; and he may find a ſtronger Reluctance, to looſe himſelf from ſome pleaſing Amuſement only, than to expend in Charity a pret-

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ty large Sum. Men do the more eaſily deceive themſelves with Reſpect to ſmall Things, that they fancy theſe to be very trifling and innocent, and that they are not at all wedded to them. We may, however, judge how exceſſive our Attachment, and how inexcuſable our Traffick with them has been, by the Pain we ſuffer, when God is pleaſed to deprive us of them. And beſides, when we are not careful enough in our Deportment in ſmall Things, we give Occaſion of Offence and Scandal to our Domeſticks and Neighbours; for they can never comprehend, that our Religion is ſolid and well founded, when they perceive our Conduct in theſe leſſer Things to be irregular. How can they ever believe that we will be able to perform great Sacrifices, ſo long as we heſitate and faulter in making the leſſer?

But what is worſe, and more dangerous ſtill, is that the Soul, by neglecting ſmaller Things, gives it ſelf up to a Cuſtom of being unfaithful. It grieves the Holy Spirit; it caſts off all Reſtraints; it

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reckons as nothing, the being faithleſs to God. But true Love, on the contrary, eſteems nothing *ſmall*; Whatever pleaſeth or diſpleaſeth God, appears always *great* in its Eyes. It acts ſtill with Simplicity towards God; and as it doth never perplex it ſelf with Things which he requireth not from it; ſo it never heſitates a Moment about the Things which he requireth, be they great or ſmall. And thus true Love doth in noways throw the Soul into Diſquietude and Scrupuloſity, whether it ſhall do or not do, a certain Thing; nor doth its Exactneſs in ſmall Matters flow from, or tend to any Diſturbance and Pain; but its Nature and Perfection is, that it knows no Bounds in being faithful to its Duty.

Such Perſons as have a natural Propenſity, to be leſs exact, ought above all others, to lay down an inviolable Rule to themſelves, as to leſſer Things. They are eaſily tempted to deſpiſe them; they acquire a Habit to look upon them as mere nothings; they don't ſufficiently conſider the Conſequences

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of them; nor do they repreſent to themſelves, in a due Meaſure, the ſecret and inſenſible Progreſs which our Paſſions make within us. They forget the fatal Experiences which they have formerly had of this; and they feel more Complacency in promiſing an imaginary Steadineſs from themſelves, and in truſting to a Courage that has many Times miſgiven them, than in ſubjecting themſelves to a cloſe and continued Fidelity.

O, ſay you, this and t' other Thing is juſt nothing. I allow it indeed to be ſo: but 'tis ſuch a nothing, as, with Regard to you, is *All*: 'Tis a nothing which you are ſo enamoured with, as to refuſe to reſign it to God. 'Tis a nothing which in Words you contemn, that you may have the fairer Pretext to refuſe it: but, 'tis ſuch a nothing, that if you perſiſt to reſerve it, againſt God, it will be your Deſtruction. The more Difficulty and Pain a Man feels, to guard againſt ſmaller Things, the more ſhould he apprehend himſelf to be negligent, to diſtruſt himſelf, and to ſet in-

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vincible Barriers betwixt himself and all Sort of Remissness. *He that contemneth small Things, shall fall by little and little.* Eccles. 19. 1.

In fine, judge by your self: Would you be well satisfied with a Friend that owed you much, nay *All*, yet would not have the Complaisance, to be useful to you in the ordinary Commerce of Life; tho' he will not fail at the same Time, to profess his Willingness to serve you on such Occasions, as are rare and extraordinary? I trow not.

Let not a close Attention to small Matters frighten you. Take but a little Courage in the Beginning, (a Penitence you very well deserve to undergo) and much Peace will afterwards ensue: Whereas, without this Sort of Fidelity, there is continual Vexation, and Relapses into Evil. If you be acted by a true generous Love, it will render you attentive to lesser Things, without any racking Force or Constraint to your Spirit.

II. *On*

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II. *On true* CHRISTIANITY; OR, *Christian Perfection.*

TRUE Christianity has not at all those Severities, that Irksomness, nor those Restraints in it, that are commonly imagined. It requires indeed, that we give up our selves wholly, and from the Bottom of our Hearts, to God; but when that is once performed, every Thing we do for his Sake, becomes easie. They, who have intirely, and without Reserve, given themselves up to God, are always contented: Whatever he wills, they will, and are ready to do for his Sake. They renounce all, and they find the Hundred-fold, in thus emptying themselves; namely, Peace of Conscience, Freedom of Spirit, Pleasure in being placed within the Arms of their God, Joy in perceiving Light daily springing up in their Souls, Liberty from the Fears and tyrannical Desires of the

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the World. Such is the Hundred-fold of Bliſs, which the true Children of God poſſeſs, even in this Life, if they continue faithful to him. 'Tis true, they make an entire Sacrifice of themſelves; but 'tis to him, whom they love. They ſtrip themſelves and ſuffer; but 'tis their Choice ſo to do: And they prefer Denudations and Sufferings to falſe Delights. Their Bodies may perhaps endure ſharp Afflictions; poſſibly their Imaginations and Senſes may be affected; and their Spirits may languiſh and ſink: But their Wills, all the Time, continue calm within, and inceſſantly ſay *Amen*, to all thoſe Stripes, with which God chaſtiſes them, for their Sanctification.

The Thing that God requires of us only, is a Will that is not divided between himſelf and the Creatures, a Will that is pliant in his Hands; which neither deſires nor refuſes any Thing; which wills, without Exception, every Thing that he wills, and upon no Pretence whatſoever wills, what he wills not. When a Perſon is once brought

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brought to this Disposition, every Thing becomes profitable to him; and even the most useless Amusements, are counted into good Works.

Happy is he who gives himself up to God: He is set free from his own Passions, and from the Opinions and Censures of Men, from their Malice, and the Tyranny of their Customs, from their poor and wretched Railery; from the Misfortunes, which the World ascribes to Chance; from the Unconstancy and Unfaithfulness of Friends; from the Artifices and Snares of Enemies; from his own Weakness; from the Misery and Instability of Life; from the Horrors of an irreligious Death; from the cruel Remorse that attends criminal Pleasures, and finally, from the eternal Condemnation of God. How can the true Christian, but be delivered from that infinite Number of Miseries, seeing he has placed his Will in the Hands of God; and willing nothing but what God wills, finds amidst all his Sufferings, his whole Consolation in the Virtues of Faith and Hope?

What

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What Weakness is it then, to be afraid of giving up one's self to God, or of engaging too far, in a State so much to be coveted? Thrice happy those, who throw themselves, without Reserve, into the Arms of *the Father of Mercies, and the God of all Consolations*, as St. *Paul* speaks, 2 *Cor.* 1. 3. Then will they desire nothing but to know their Duty towards God; and fear nothing so much, as not to practise what he requireth: And when they discover some new Light in divine Things, they are transported with Joy, like a *Miser*, when he has found a hidden Treasure.

A true Christian in every Misfortune, which Providence lays upon him, wishes just that which happens to him; and nothing of that which he wants: For the more he loves God, the more contented he is; and the most sublime Perfection, instead of making his Yoke more weighty, renders it light and easie. What Madness then is it, to be afraid of giving up One's self too much to God?

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It is to be afraid of being too happy, to be afraid of acquiescing in the divine Will; to be afraid of having too much Fortitude, in the unavoidable Miseries of Life; too much Consolation in the Course of Virtue; of being set too free from the Tyranny of our Passions, which makes us miserable.

Let us then despise the Things of this World, to give up our selves intirely to God. I say not, that we are absolutely to throw them all up. When one is already engag'd in an honest Calling and Employment, let him but change the Principle by which he acts; and he will thereby do much the same Things, out of Love to God, which he did before. God never overturns the Ranks and Conditions of Men; nor destroys the Functions he himself has ordained. We should then do for the Service of God, what we now do to please Men, and to content our selves. There would then be this happy Difference only, that instead of being devour'd by our Pride, or tyrannous Passions, and the malicious Censures of the World; we should

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ſhould act with Freedom, with Courage, and with Hope in God; we ſhould be enlivened with a generous Confidence; and we ſhould be ſupported by the Expectation of thoſe good Things, which ſhall never periſh, and which are advancing towards us, while the Things of this World are continually ſliding away from us. The Love of God which would make us feel the Love he bears to us, would give us Wings to ſoar high in the divine Paths, and carry us above all our Miſeries. If we have any Difficulty to believe this, our Experience will ſoon convince us of it: *Come, taſte, and ſee,* ſays *David, how good the Lord is.*

The Son of God tells all Chriſtians in general, without Exception, *He that will come after me, let him take up his Croſs, and follow me: That we muſt enter in at the ſtrait Gate: That we muſt do Violence to our ſelves, to gain the Kingdom of Heaven. That we muſt be born again, deny, and hate our ſelves: Become as little Children: Be poor in Spirit: Muſt ſow in Tears, in Order to reap.*

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Consolation; And that we must not be conformed to this World, which is accurſed becauſe of Offences. Theſe Truths frighten a great many, becauſe they only know what Chriſt's Religion obliges them to do, without knowing what Aſſiſtance it affords. They are altogether ignorant of the Spirit of Love, which renders every Thing light: nor do they know that Religion brings Men to the higheſt Perfection, by Senſations of Peace and Love, which ſweeten the moſt toilſom Labours.

They who have entirely given themſelves to God, are always joyful; and they feelingly perceive, that the Yoke of Jeſus Chriſt is light and eaſy; that in him true Reſt to the Soul is to be found; and that he comforts thoſe that are weary and heavy laden! But miſerable are thoſe ſlothful and irreſolute Souls, who are divided betwixt God and the World. Now they have an Inclination to will that which is Right; but preſently that Inclination is changed: They are rent in Pieces at once by their Paſ-

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sions, and by their Remorse. They dread both the Judgments of God, and the Opinions of Men. They abhor Evil; and yet are ashamed of Good. They suffer all the Pains of Virtue, without tasting its Pleasures. Oh! what Peace would they not enjoy in the Bosom of their God, had they but so much Courage, as to despise the vain Discourses, the insipid Mockery, and the rash Censures of Men!

O how dangerous it is for our Salvation, how unworthy of rational Creatures, how destructive of our inward Peace, to settle for ever, where we are! Our whole Life was given us for no other End, but that we might advance a-pace to our heavenly Country. The World flies away like a treacherous Shadow, and Eternity already advances to receive us; why then do we linger to march? While the Day of Mercy shines on us, let us hasten to arrive at the Kingdom of Heaven.

The first Commandment of the Law, is sufficient alone to overthrow in a Moment, all the Pre-

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tences that can be made, against framing any Reserves with God. *Thou shalt love the Lord thy God, with all thy Heart, with all thy Soul, with all thy Mind, and with all thy Might.* Observe how many Words the Holy Spirit joyns together, to prevent any Reserve which Man might be ready to make, in Prejudice of that Love which requires every Thing to be sacrificed to it. Behold a Love jealous and commanding! All is not too much for it. We ought truly to love God with the whole Extent and Force of the Heart, with all the Intenseness and Application of Thought. And seeing this is the Case, how can People force themselves to believe that they love God, when they will not so much as think upon what he commandeth, nor apply themselves to obey his holy Will?

Those Persons who are afraid, to discover too clearly what the divine Love requires of them, do but deceive themselves, if they imagine that they are endued with this vigilant and active Love. There

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is surely but one only Way of loving God, which is, to make no Step but with him and for him; to make no Conditions with him, but with a generous Resolution to follow whatever he shall direct. All those who are cautious and reserv'd in their Self-denial, and who would, together with that, follow the Maxims of the World, are ready to fancy that these two are Things very compatible; but they run a great Hazard of being of those *luke-warm* Ones, whom Jesus Christ says he will *spue out*.

God hath no Pleasure in those cowardly Souls, whose inward Language is, Hitherto will I go, but no further. Does it pertain to a Creature, to give Laws to its Creator? What would a King, or an ordinary Master, say to their Servants, if they should pretend to serve him, according to their Fashion only; should be afraid of entring too far into his Interest; and should be ashamed of appearing in the Sight of the World, attached to his Service? And much rather, what will the King of Kings say

to

to us, if we behave like those slack Servants?

Is it not deplorable, that Men will rather hazard their *All* for ever, than restrain their irregular Inclinations! yet nothing is more common. The Time is just at Hand: It is already come; here it is: Let us make haste to prevent it. Let us love eternal Beauty, which never grows old, nor will suffer those to grow old, who love nothing but it. Let us despise this miserable World, which already, on all Sides, is running to Ruin. Have we not seen, since ever we could make any Observation, that all Persons of the highest and most eminent Ranks, have been surprised by Death! All have been swallowed up by the devouring Gulf of Eternity! and we our selves shall likewise depart out of this World, with which we are so enamour'd, tho' it be nothing else but extreme Misery, Vanity and Folly. The World is but a Shadow, and as St. *Paul* speaks, *A Figure that passeth away.*

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A Prayer of *John Rusbrochius*, Canon Regular, and Prior of *Green-Valley* near *Brussels*, 400 Yeats ago.

O *My God, and sovereign Goodness! I beseech thee, by thy infinite Mercy, to vouchsafe me the Grace to love thee, with all my Heart, and above all Things; and also, to love all Men of whatsoever State and Condition, whether Friends or Enemies, as my self. Give me a charitable and respectful Esteem for them; and do not suffer me ever to judge, nor to despise any Person; but that rather I may desire to be despised and rejected my self, by all the World.*

Grant I may never study to please Men, but to please thee only: That I may not fear to displease them, but to displease thee. And let it be my chief and only Desire, to promove always thy Honour, and to fulfil in all Things, thy most agreeable Will.

O most amiable and most merciful Saviour, hinder me from trusting to my self, and from leaning to my own Actions, and to my own Conduct. And

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grant that I may not trust in any Thing but in thee alone, and in thy most holy Merits; so as, that placing all my Hope, and all my Confidence in these, I may, notwithstanding, never neglect to do That which thy Grace hath enabled me to do.

Wound, O wound my Heart with the Darts of thy Love, and deliver me from all the Inclinations of impure and deceitful Self-love. Enlighten mine Eyes, and touch my Soul, in order to give me the true Knowledge and Sense of thy Love, of thy Mercy, of thy Wisdom, and of thy Power; of my own Nothingness also, of my Infidelity, of my Darkness, of my Folly, of my Wickedness, of my Misery, and of my Weakness.

O most gracious Redeemer, suffer me never to lose the Memory of thy Death and Passion; but grant, that I may always make Recourse unto it, as unto an assured Refuge, and a blessed Mean of approaching thy divine Majesty; and that I may look on thy Wounds as a Furnace of Love, where I may plunge and consume all the Powers of my Life, and of my Soul.

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O Prince of Love, fill me so with thy Love, that for the Sake of this divine Love, I may be always ready to do, or to forsake all Things: That for the Sake of thy Love, all Toil and Travel may be sweet, and easy unto me: That in fine, for the Sake of this holy Love, all the Creatures, all their Comforts, all their Joys, and all their Recreations, Amusements and Diversions, may become as bitter, and as disagreeable, as they have been hitherto pleasing and acceptable unto me: And that hereafter, I may as chearfully submit to the Want of them, as I do yet feel a natural Reluctancy to deprive my self of them.

Extinguish also, O my God, in the Hearts of all Men, the Thoughts and natural Inclinations which they may have for me; and root out of my Heart, the Images both of them, and of all other outward Things, so far as any of these Things may be hurtful, either to them or to me.

Do not turn away from me, O heavenly Father, any of these Afflictions, Crosses and Sufferings, which thou art pleased I should endure, and which thy Wisdom shall judge fit and

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useful, to advance me towards thee: But grant me the Grace, that by every Tribulation, and by every Adversity that may befal me, whether directly from thy Hand, or from Men as thy Instruments, I may learn to acknowledge and confess my self guilty, and that I may despise and condemn my self.

But especially, O my dear Redeemer, I entreat, That by the Merits of thy sacred Wounds, and of thy Death, by thy self, and by all that is in thee, it may please thee to satisfy thy divine Father, for all the Sins, which I have ever committed; and to supply all my past Negligences and Defects. And for the Time to come, grant me the Grace, to have always before my Eyes, and with a holy Fear, the Hour of my Death, which is so uncertain; the Rigour of thy Judgment, which is so terrible; the Shortness of my Life, whereof alas, I have so unprofitably, and for mere Trifles, lost the far better Part; and the infinite and eternal Punishment, which shall be inflicted on the wicked and Sinners.

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Finally, grant, O infinite Bounty, That I may never either seek or find, Peace or Pleasure in any Thing, but in thy self, and those Things that are agreeable to thee; and that thou only may be eternally the Cause, the Reason, and the Rule of my Deportment, and of all my Actions in this World. Amen.

A Prayer from Reveal'd Religion.

GReat, Just, and Merciful God, the Creator and Redeemer also of that Work, which thou wast pleased to form at first, for to enjoy mutual Delight with thy self; Have Mercy upon me, a most miserable Creature of thine, now captivated under the Power of the Enemy, both by my own Fault, and the Fault of my Progenitors. I desire, O Lord, to be restored unto thee, and to offer up my self, to be a living and holy Sacrifice unto thee, well-pleasing and acceptable unto God, which is my reasonable Service; and to be a continual Worshipper of thee, in Spirit and in Truth. May it please thee, O Lord, to take and

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and renew me, Soul, Body, Spirit, all my Powers, Faculties and Senſes, by the Spirit of Chriſt's Death and Reſurrection. Purify the Bottom of my Soul, from every ſecret Root of Sin: Cleanſe it from all Ferment of Pride and Malice. Inflame my Deſire with the vehement Ardours of thy Love. Enlighten my darken'd Underſtanding, that I may know thee. Confirm my Memory, that it may ever retain a Remembrance of thee, and of thy continual Preſence in me; the vain Images of all Things elſe being expell'd, and driven from thence. Give new life to my Heart, to my Affections and my Acquieſcence, by that Peace and Joy of thine, which the World knoweth not. Take and regulate my Liberty, in ſuch Sort, that it may ever adhere to thee, and intirely reſign it ſelf unto, and depend upon thee; ſo as all my Actions, being began from thee, and offer'd up unto thee, may in like Manner be finiſhed and perfected in thee. By theſe gracious Vouchſafements from thee, and the Guidance of thy loving Spirit; O may I paſs ſafely thro' the many Dangers, that daily fall out in

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our Journey, during this Pilgrimage here below; that when I shall depart hence, my Spirit may return back to thee in Purity and Integrity; and I may have the Happiness to enjoy, together with all Saints, a never-ending Eternity, in delighting and solacing my self with thee, in contemplating, admiring, praising, adoring, and glorifying thee, the Joy of my Life, and the Foundation of all my Hopes, the true God, Blessed for ever more. Amen.

A Prayer from Natural Religion.

O Almighty Being! upon whom depends the Existence of the World, and by whose Providence I have been preserved to this Moment, and enjoyed many undeserved Advantages; Be pleased graciously to accept my grateful Sense, of all thy Beneficence toward me. Deliver me from the evil Consequences of all my Transgressions and Follies. Endue me, Lord, with such Dispositions and Powers, as may carry me innocently and safely thro' all future Trials; and may enable me, upon all Occasions, to behave my self con-

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conformably to the Laws of Reason, piously and wisely. And be thou pleased, O All-powerful Majesty, to suffer no Being to injure me; no real Misfortune to befal me; nor me to hurt my self, by any Error or Misconduct of my own. Vouchsafe me clear and distinct Perceptions of Things, with so much Health and Prosperity, as may be good for me; that I may pass my Time in Peace, with Contentment, and Tranquillity of Mind: And that having faithfully discharged my Duty toward my self, my Family, and my Friends, and endeavoured to improve my self in virtuous Habits, I may at last make a decent and happy Exit, and then find my self in some better State.

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